

The CLERGY REVIEW

NEW SERIES.

VOL. XXIII, No. 8.

AUGUST 1943

WHAT DO WE PREACH?

ENCOURAGED by one or two friendly letters and the apparent absence of hostile criticism (or are the critics only holding their fire?), I venture on some further reflections in development of the line of thought sketched out in my article, *The Clergy and the New Order*, published in the January number of this REVIEW. They are offered to the same circle of readers, in the same tentative spirit and, as on that occasion, with a view rather to asking questions and stimulating thought than to entering too precipitately into the sphere of "practical politics". Though in fact it might well be argued that a recall to first principles, and a suggestion as to their application, can sometimes throw more light on our present needs than the most elaborate schemes of planners and organizers, who are often blind to the complexity of the material with which they deal, so that their projects misfire and their labours are largely wasted. The tasks waiting to be done will certainly call for thorough and detailed administrative work if the "Catholic Reclamation" (as I was bold enough to call it) is to become anything more than an unrealized ideal; but their accomplishment demands far-sighted vision, as well as zeal and energy. The eagerness which prompts the query: "When do we start?" must be tempered by first pondering the preliminary question: "Where are we going?"

Although my previous essay was written with at least a side-glance at the needs of the non-Catholic world, I had it only quite incidentally in mind to discuss the ways and means to its conversion. We have perhaps enough problems to occupy us nearer home without allowing our eyes to wander too far afield. Besides, active proselytizing often defeats its own ends and the most effective appeal we can make to outsiders is to let them view the Church as she really is, seeing that she is in herself a cogent motive of credibility for the truth of her claims.¹ We have to impress our contemporaries—and, in the first place, Catholics themselves—with the *seriousness* of religion. Does not that sum up in a word the manifold difficulties which confront us? Frivolous irresponsibility and material-mindedness are two of the most notable by-products of the general disintegration we are now witnessing and they combine to preclude any concentrated attention upon the "things that are eternal". That these evils have already taken root in large sections of our people there is much evidence to show. It is not so much declared hostility, as an almost contemptuous apathy,

¹ So the Vatican Council's *Constitutio de fide catholica*: ". . . Quin etiam Ecclesia per se ipsa, ob suam nempe admirabilem propagationem, eximiam sanctitatem et inexhaustam in omnibus bonis fecunditatem, ob catholicam unitatem invictamque stabilitatem magnam quoddam et perpetuum est motivum credibilitatis et divinae suae legationis testimonium irrefragibile."—*Denzinger*, 1794.

which marks the attitude of the modern mind towards the doctrinal and ethical teaching of the Church. Priests acting as Officiating Chaplains to the Forces—if my own experience is in any way typical—who have offered themselves as a sort of animated “Question Box” to the Catholics in various Army units in the recently instituted “Padre’s Hour”, must have been made painfully aware that the Church’s attitude to, e.g., Communism or Birth Prevention “cuts very little ice” (to quote a soldier’s own words) with many of those entered on the rolls as “R.Cs”. The men—and by no means conspicuously the “bad hats”—whose criticism is most vocal, who will tell you openly that the Church is “out of touch with the lives of ordinary people”, often turn out to have come from good Catholic homes and been well drilled in the Catechism while at school. Which may serve to show that the edification, the building up, of the faithful, when the ground is crumbling beneath their feet, is at least as urgent a business as the winning over of the as yet unconverted.

Once more it is well to insist upon the need for a fundamental conservatism of outlook, as well as practical wisdom, in those who would offer a contribution of any value. Just as war-time, and immediately post-war, conditions offer golden opportunities to self-appointed prophets and founders of new religions, ready to exploit for their own ends the disillusionment of the masses, so, even within the Church, well-meaning reformers are likely to arise who profess to know precisely what is wrong and to have the solution of all our ills, if only the world can be persuaded to pay heed. Men of one idea, especially if the idea is a good one, convince by their sincerity and are sometimes a reproach to the ineffectiveness of their critics; but they can lead us astray in what is after all an architectonic task of reshaping society in accordance with Christian principles. It is here that the unequivocally Catholic mind is most of all needed, tempering one-sidedness and eccentricity with an awareness of the universal implications of the Church’s position, envisaging the day when Christ’s Kingdom will be made perfect while patient of what is as yet all too human and defective in it, adhering to divine and immutable truth but wholly responsive to the Church’s teaching as mediated through the Pope and the Bishops, treasuring the dictates of his own conscience yet unflinchingly loyal to the wishes of ecclesiastical authority, drawing his own thought from scripture, the fathers and great theologians while scrupulously respecting the less deeply informed, but divinely countenanced, *sensus fidelium*, contemplating with most delight the mysteries of the Trinity and Incarnation while valuing at their due worth the least significant elements in the Church’s doctrine and the more emotional expressions of authorized devotion.

But if we must be on our guard against the aberrations of the extremists, we must equally beware of turning a deaf ear to those who insist on telling us that all is not well. By training and profession we clergy are apt to become reactionaries and so to resent a critical eye being turned on methods honoured by long usage. Yet it must surely be acknowledged that only

by vigorous self-criticism can we hope to adapt ourselves to the conditions of a changing world and give of our best to those who need our help. The critic has to show that he understands and loves the Church and the nature of the priestly calling; we must be persuaded also that he keeps in his mind's eye the innumerable aspects of Catholicism; but, once he has passed this test, his case should be listened to on its merits. Only from the depths of obscurantism could the charge of being "liberal" or "un-Catholic" be brought against those who, on a basis of the Faith which we all share, strive to bring to light the deeper implications of our own position. Mental discrimination is a primary need when handling doctrinal matters, and it is a rarer gift than is commonly imagined. A non-Catholic divine has inveighed, surely with some justice, against what he calls the "levelling tendency of ecclesiastical study". "There is no more common error of theological students," he writes, "than to regard everything connected with religion as of equal significance. They will allow of no light or shade, no difference between things essential and things unessential, no proportion between means and ends, between things moral and things ceremonial, between things doubtful and things certain."¹ I shall ask in a moment whether this error, doubtless in a much mitigated form, does not tend to befog our minds when, our student days behind us, we occupy the pulpit.

Before doing so it may be well to recall the name of one who offers the most striking example of the opposite virtue: subtlety and clarity of mind brought to bear on traditional Christian teaching, with the result that its seeming platitudes become paradoxes of wisdom, its familiar moral precepts a vital inspiration. Newman, who, significantly enough, has spoken to better effect in the Church's cause than any English Catholic since the Reformation, on receiving from the Holy See its highest token of recognition, thought fit to declare: "For thirty, forty, fifty years I have resisted to the best of my powers the spirit of Liberalism in religion."² No one familiar with the Cardinal's work could say that that was an idle boast. And yet a few years earlier he had put on record a judgement the relevance of which we may profitably consider today: "It is so ordered on high that in our day Holy Church should present just that aspect to my countrymen which is most consonant with their ingrained prejudices against her, most unpromising for their conversion."³

Let me come now to the heart of what I want to say, or, rather, to ask. The question is a simple one, perhaps startling in its simplicity: *How often do the faithful hear Christ preached from our pulpits?* By "the faithful" I mean the generality of Catholics, as distinct from especially privileged or fortunate groups; by "Christ", the historical figure of our Lord as depicted in the New Testament, as distinguished from imaginative pictures of Him drawn from books of devotion or private revelations given to individual saints. Here

¹ A. P. Stanley: *Lectures on the History of the Eastern Church*, pp. 28-9 (Everyman ed.).

² Ward: *The Life of John Henry Cardinal Newman*, Vol. II, p. 460.

³ *Via Media*. Preface to the Third Edition, p. xxxvii.

I would disarm the suspicious by pointing out that I have not forgotten that the distinction between the "historical Christ" and the "ideal Christ" is an invention of the liberal protestants, who want to be rationalists and Christians at the same time. Despite the labours of Harnack and his disciples, it can be shown that there is no discrepancy between the doctrine of the Incarnation formulated at Chalcedon and the witness of the synoptic gospels. It is a help and not a hindrance to our interpretation of scripture to bring to it a mind familiar with the tractate *De Verbo Incarnato*, which is a guiding light, in default of which the heretics so frequently stumble and go astray.

This much being plainly stated, let us return to our question. How often is the personality of our Redeemer, as it comes before us in the four inspired accounts, brought to bear upon the minds and imaginations of our Sunday congregations? The point of the query may become clearer if we recall the extent of what can be covered homiletically without this being done. We shall leave aside the extremely important doctrinal instructions at the early Mass (though each of these should be set forth as an illustration of our Lord's own message, and not as a cut-and-dried piece of catechetics!) in which we aim at covering the whole ground of the Church's teaching in some four years. Let us ask ourselves what the faithful hear when they come to the principal Mass or to the Evening Service. Can it not be said that it is possible to preach, not only upon the Church and its marks, upon Catholic social teaching, upon the Pope, upon the lives of the saints, upon any one of the Commandments or moral virtues, but also upon our Lady, the Mass, the Sacraments, Grace, and even the Sacred Heart and the Mystical Body itself, without the intellect of the hearers being enlightened or their imagination fired at the spectacle of Jesus as He stood before His contemporaries and impressed those best qualified to portray Him? It need not be so, for these themes find their aptest illustrations in the living words and actions of Christ, and doubtless in many cases it is not so, but it can be so, and must it not be acknowledged that all too often it is so? Let me not be accused of urging that these subjects be dropped from the preacher's repertoire, still less that their place should be taken by learned exegesis of scripture or what is sometimes called "evangelical Christianity". I want only to suggest that if we confine ourselves to these and kindred topics, cherishing the illusion that one subject is as good as another to preach about provided we stick to the Church's teaching and try to be sincere, then we need not be surprised if what we say proves barren and ineffectual.

Let me attempt to make clear what I have in mind by preaching Christ. I mean simply taking the various incidents and the great sayings as they occur in the New Testament and showing how our Lord lives in them. Not hurrying forward to the moral, or the present-day application; not using the sacred text as a peg on which to hang a discourse which has no relation to it; not improving the occasion or imposing upon the gospel an imaginative superstructure of one's own; merely striving to let the narrative speak for itself and its central Figure stand out as He really was. It means, for

example, taking the pericope of Christ's baptism, not as a point of departure for a sermon on the first of the sacraments, but as the dramatic and deeply significant opening scene to the public ministry; expounding the temptations in the desert, not as if their chief lesson were an incentive to personal mortification, but as a tremendous crisis for Jesus at the very beginning of His Messianic mission; showing that Peter's confession at Caesarea Philippi, though it gives us the great Petrine text, meant more to Christ than it did to Peter and was, in fact, a turning-point in His life. Examples could be multiplied, but these may suffice to illustrate the point. A final one, however, cannot be resisted: How often have we preached (or heard another preach) on the opening verses of the Sermon on the Mount, the occasion of them, and the context in which they are embodied? Here we find the Beatitudes, the sum and substance of the "good news" brought by Jesus. Do we so impress them upon the minds of our Catholic people? It may be that others' consciences do not reproach them in these matters as does mine, but, appreciating something of the difficulty of attempting such seemingly simple things, I have my doubts.

If it is at all true that we clergy on the whole fail to preach consistently in this way, it is worth while considering the reasons for it and, still more to the purpose, its results. It has been said, perhaps rashly, that we are living in the most untheological age in the Church's history. Certainly our theology has about it an apologetic bias, which is bad in that it throws things out of focus; we are often obliged to concentrate our thoughts on matters not in themselves of the greatest moment, to the neglect of those that are. The responsibility for this, in its origins at least, lies with the heretics. When we have not been refuting them we have been emphasizing the importance of those portions of revealed truth they have denied. Consider the doctrine most in debate, and therefore to the forefront of our minds, since the Reformation: Grace, the Mass, the manner of Christ's presence in the Eucharist, the number of the sacraments and, more recently, the Mystical Body and Mary's role in our Redemption; or again, the characteristically post-Reformation devotions: the Sacred Heart and the Immaculate Conception. These truths, which a hostile critic has ungraciously described as "religion of the second order", are a precious part of our Catholic heritage; each of them can be shown to have its roots in the *depositum fidei* itself. But it is important to see each in its due proportion and to note the serious consequences which may follow from our failing to do so. Compared with the fundamental facts of the Blessed Trinity and the Incarnate Word, these doctrines are derivative, and to that extent secondary, and should be seen so to be in the minds of instructed Catholics. We should beware of allowing our personal devotion to give a disproportionate place to what is itself of less significance; imagining, for example, that a study of the doctrine of the Mystical Body or the Mass is of more importance than, or could ever be a substitute for, a knowledge of the person of Jesus Himself as disclosed in the gospels. There is an *Ordo dicendorum circa fidem* and in its two greatest

truths all the rest are comprised; *circa hæc duo tota fidei cognitio versatur: scilicet circa Divinitatem Trinitatis et humanitatem Christi*.¹

But, someone may fairly interpose, *It is the Mass that matters!* Undoubtedly; but to *whom* does it matter? Only to those for whom Christ is God and man, our Redeemer and great High Priest. But this we take for granted! Alas, we do. We assume as apprehended and realized what the most earnest and enlightened Christians are spending their lives trying to apprehend and realize. How can we expect an ordinary working-class—or, for that matter, highly cultivated—congregation to “live” the Mass, to “offer” the Mass, to make the Mass “part of their very lives”;² when they have no more vivid concept of Christ Himself than has been gained from the cumulative results of the religious instruction received at school and hearing the Sunday gospel read once a week in Church? God’s grace will enlighten them, no doubt; but we can place too much reliance on the *opus operatum* of the sacraments—and thus, incidentally, lend point to the gibe of unbelievers that we use these saving instruments of grace as a kind of magical device. The Church’s sacramental teaching is designed to safeguard the entire “givenness” of grace, to show that it depends absolutely on God and not on the dispositions of the recipient; but this should not cause us to overlook the often neglected truth that the reception of grace is *conditioned* by the dispositions of the recipient. If our faith is not lively, and we are undevout, the grace-bearing sacraments (particularly is this true of the Eucharist) are largely frustrated in their effects. And lively faith and devotion are stimulated by the natural psychological processes of informing the mind and inspiring the will; which, in practice, means preaching—for that is the

¹ St. Thomas: *Compendium Theologiae*, cap. ii.

² Few doctrines of the Church demand clearer thinking and more accurate language in their discussion than the Mass. Unfortunately, though quite understandably, there is no doctrine—except perhaps that of the Mystical Body (which calls for equally nice discrimination!)—which has been more overlaid with ooze, if devout, rhetoric. In respect of the reality signified the Mass is of course the great act of our Redemption, Calvary re-enacted. In this sense to urge people to “live” the Mass means that they are to conform themselves to Christ in His priestly office, that is to say, aim at the spiritual and moral perfection of Jesus Himself. Which clearly is an admirable point to make; though one which, presented from this angle, presupposes keen imaginative sympathy as well as a deeply living faith in those who are to grasp it. But when considering the Mass as a *rite*—and it is the Christian rite *par excellence*—we find ourselves in a quite different and (if one may say so without being misunderstood) less vitally significant sphere. If we assist at Mass with the interior dispositions suitable to so holy an act, our own participation can merit, through grace, something of the comprehensive praise which is due strictly only to what Christ has done, and is doing, for us. But to apply to the participants at every Mass the highly charged language one sometimes finds used argues confusion of thought and an abuse of words. The rite of the Mass, sacred as it is, does not of itself produce—and here experience bears us out—the dispositions appropriate to it. Furthermore, under this aspect, it can be abused in the same way as any other religious rite—with more disastrous results, on the principle that *corruptio optimi est pessima*. For a proportioned view of the Mass it is very instructive to study St. Thomas’s teaching in the *Summa Theologica*, both for its own sake and the relative place it occupies in his general scheme. He treats of it in his tractate on the Eucharist: III, q. 83—*De Ritu huius Sacramenti*. The essence of his doctrine is contained in the first article: *Utrum in hoc Sacramento Christus immolatur*.

method appointed by the Church precisely for securing this end. It means also putting first things first and giving much thought to what we preach.

Are we then to give up our simple Sunday-evening sermons on the Sacred Heart, our Lady, the life of a saint, to preach instead learned disquisitions on the Trinity? To pose a question of this sort is entirely to misconceive the burden of these remarks. Obviously, with the whole treasury of Catholicism to draw upon, and take account of, there can be no either-or selection of material. It is a matter of stress and emphasis. "Now these things you ought to have done, and not to leave the other undone." For what a personal opinion is worth, I hold that there is little call—except, surely, on the first Sunday after Pentecost—to preach to a normal congregation directly on the Trinity. But the doctrine of the Trinity should form the background of every sermon, especially of any sermon about our Lord.¹ Always the preacher should bear in mind, and never obscure from his audience, the unique relationship of Jesus to His Father, and that from Him, together with the Father, proceeds the Spirit identical in nature with Himself. As for erudition in the pulpit, no place could be more unsuitable for a display of it. Preaching should be an art which conceals art, and science also. Simplicity here ranks with the cardinal virtues. But simplicity, as distinguished from naïveté, can only be achieved on a foundation of theology and scripture. It is normally the preacher who has not assimilated his material who conveys, to the uninitiated, an impression of "learning" and abstruseness. To those who know he appears confused and perhaps pretentious.

It must be clear to us all that the matter under discussion, far from being purely academic, has practical implications of the first importance. Are we succeeding, not merely in making known Christ's message (for that is available in the doctrine of the Church), not simply in elucidating the orthodox articles of faith about Him (which are very well summarized in the Catechism), but in impressing Him on the minds and imaginations of our hearers as the most attractive, most vital, most inspiring personality the world has seen? It we are not, can our failure have anything to do with the lack of religious seriousness which affects, in due measure, our own congregations as well as outsiders? It is not enough to prevail upon people to come to church. What do they hear when they get there? Is it because "the word of God . . . living and effectual and more piercing than any two-edged sword"² is seldom brought home to them that we find in our own flocks assiduous church-goers with souls so shrivelled, frequent communicants with such unkindly tongues, people, in a word, who know nothing of their own state? All the subjects mentioned in an earlier paragraph can be preached about, some of them to the point of sentimentality, without the listeners being once prompted to search their own hearts; they may have been informed, they may have been moved or delighted, but they can leave

¹ In this context I may perhaps be allowed to refer to my article, "The Centre of Christian Worship", in *THE CLERGY REVIEW*, February 1941 (Vol. XX, No. 2).

² Hebrews iv, 12.

the church as mentally undisturbed as when they entered it. They could not do so had they met with the Christ of the gospels. The preacher need not attempt to moralize; let him portray his subject, disclose what lies before him, and his task is done. Always in the conduct and words of Christ there is the challenge, the judgement, the *crisis* (here is the element of truth grasped with such fanatical intensity by Karl Barth and his disciples!). This is the Master, the Founder of my religion, the Lord whom I profess to follow, to whose Church I have the privilege to belong—what right have I to be in such a company?

The task, be it acknowledged again, is difficult. But only in the sense that it demands careful preparation; it should be within the capacity of any priest who will take the time and trouble. Unfortunately, he will have to do the work himself, with the aid of a good commentary and his own reflection. Notwithstanding the occasional monographs of specialists, we have as yet no tradition of Catholic scripture scholarship in this country for the unlearned among us to draw upon. So far as I know there is no comprehensive "Life" of our Lord, by an English Catholic writer, which attempts to assimilate the findings of modern biblical scholarship into the Church's theological synthesis. Surely, within the sphere of higher ecclesiastical studies (and upon the quality of these the effectiveness of our preaching largely depends), there is no more urgent need. Translations from the French and German, and commentaries as yet untranslated, are no adequate substitute for work produced in our native tongue.

It is impossible to end these somewhat disjointed reflections without touching on their bearing upon our work of reclamation. Whether or not the gloomy judgement of Cardinal Newman recorded above has its truth in our own day, no priest can affect indifference to the "aspect" presented by the Church to our fellow countrymen. We need not make undue concessions to their "ingrained prejudices", but we are bound to meet fairly their reasonable criticism and respond to every gesture of goodwill. As pastors of souls our own people have first claim upon us, but as apostles and missionaries we are debtors to those outside the fold, the more so as there never was a time when England was in greater need of the Faith. We have the duty of heightening the prestige of the Church, leading others to look upon it, as we ourselves see it, as the only Church of Christ. At a moment when the words "Christianity" and "Christian" are in everyone's mouth, and have become part of the staple food supplied by propagandists, we have the task of showing our contemporaries what they mean. How best is it to be done?

Since the Reformation we have had to emphasize truths wherein we differ from the heretics. We have nothing to withdraw; we differ from them still. Moreover, in respect of the *regula fidei*, we differ from them at every point, even in those doctrinal truths in which they suppose themselves to be in agreement with us. But, as our defence has been successful and our position established, it is unnecessary to insist on repelling opponents who no longer exist, or, if they exist, have appeared in a different quarter and taken another

shape. Suppose, too, by some unhappy accident, that while we are anxiously engaged in patrolling the frontiers, ready for the least sign of attack, our former enemies are employing themselves elsewhere in peace-time occupations of the highest value. What a reproach it would be to us Catholic clergy if Anglicans (let us say) were focusing men's minds on God and His Incarnate Word with more concentrated attention than we, if from Non-conformist pulpits there came a message more redolent of the New Testament than from our own! Do we do ourselves justice when, in times of national misfortune, while others are making public supplication to the Father through Christ His Son, we are to be found announcing to our congregations a novena to St. Margaret Mary? By all means let us rejoice in what outsiders slightly dismiss as "the distinctive tenets of Roman Catholicism"—devotion to the Sacred Heart, the invocation of our Lady and the saints—but should we not also make it clear that these things are not what chiefly distinguishes us? They are but the consequences of something far more fundamental.

Through the centuries it has been the Church's privilege to keep intact the dogmas of the full divinity and humanity of Jesus, and the authenticity of the documents which record His life and message. In the early ages she insisted on Christ's true humanity, opposing all forms of docetism and gnosticism; against Arius and his successors she defined, with increasing explicitness, His full divinity. Yet there could be no division of the divine from the human Christ; the oneness of His personality was proclaimed against Nestorius. Scripture, along with the faithfully guarded verbal tradition, was the court of appeal in the work of formulating the Church's belief in Jesus. And scripture remains today the source from which we must draw in anything we may say about Him. The liberal protestants and modernists, who would explain its deliverances away as symbols and allegories to be interpreted according to their fancy, have been silenced. The New Testament contains the facts of history. So it is that the Catholic Church, while accused of all manner of falsification and betrayal, has alone preserved the Christ of the gospels. The Christain sects derive from Catholicism whatever truth they have to declare of Jesus. Yet at a time when more than ever men need to be consoled by His presence, when many are wishful to see Him, often, through little fault of their own, they know not where to look. Even to those who do know, for whom Christ apart from His Church cannot be thought of, He seems sometimes to be obscured by the adventitious splendours which, could we but realize it, serve to make Him known. On occasions, no doubt, He wills to withhold from us His presence in its arresting uniqueness, lest the encounter be too overpowering, choosing rather to merge Himself in the glorious retinue of His satellites. But there must be others, more frequent perhaps than we imagine, when He would come to each one, as to His first disciples, alone and unattended. When He does so choose should not His ministers at least have heralded His approach?

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II*

INCIPIT PARS AESTIVA

GOD, St. Paul tells us, loves a cheerful giver. He tells us too to rejoice in the Lord; not just once, but in lapidary fashion: "again I say, rejoice". Our Divine Lord speaks of the joy no man can take from us. Again, there is the relation between liturgy and joy. The whole liturgical year mounts to its crest in Paschal Time, where it attains its end, and its beginning, in the Feast of the Blessed Trinity. The entire spirit of that consummate season is a spirit of exuberant joy; and the Alleluias pervade it as the songs of birds pervade the freshness and the sunlight of the early summer.

What entity has joy one can define? Evidently it is not a virtue, for a virtue is something of unexceptionable observance. There can never, for instance, be circumstances in which we may be dishonest. But, though joy be a prevailing thing, it does not prevail as virtue does, since it can change to sorrow, since there is latitude for the alternation of light and shadow in the landscape of human life. Joy, then, is not a virtue, but that activity of virtue which we call a fruit. It is a fruit of charity. Not its first fruit, for the first fruit of charity is love, and joy is an activity of charity that is subsequent to love.

Though joy can alternate with sorrow, it must have an abiding quality, with sorrow bearing on itself the mark of its defeat, of its caducity. It must be so. In so far as a man cannot be parted from his love, he cannot be parted from his joy. In human loves this parting can be complete. It can be final too; for it can come through circumstances which the lover is unable to control. But we speak here of that love that is a fruit of the Holy Ghost. There are no circumstances outside our control, with God's grace, that can separate us from that love, and the exultant Pauline text will readily occur to one.

It is on that account that we rejoice, provided we not only see this truth in faith, but do this truth in charity. Nor is there any better way of achieving this than through the considerations that extend themselves across the lifelong summer of the liturgy, into which we enter on the Feast of the Blessed Trinity.

It is well to appreciate the nature of that entry. The liturgy not only represents but, sacramental or mysterious, contains all that it represents, and bestows what it commemorates. With the Revelation of the Mystery of the Blessed Trinity, therefore, we receive not merely knowledge of familiarity with God, but the reality as well (the reader will understand that we use the word "familiarity" throughout not in its supine and ugly but in its erect and lovely sense). The Father is Our Father, we are the brethren of the Son, and we are fired with the Spirit that proceeds from them, the Spirit of their mutual love. The liturgy of the Blessed Trinity is both the commemoration and the bestowal of Divine Familiarity.

No one can hold all the wonder of this gift. That great master, John of

the Cross, knew how to be half regretful about using words; it is so hard to say anything, so easy to obscure by saying much. Certainly, in this essay, we shall not stir beyond one aspect of this wonder: the understanding which it gives us of our cross.

There are two ways of stating truth. The one, though entirely true, is partial. The other is not only true but plenary. For instance, it is entirely true to say that Shakespeare's sonnets are fourteen-line stanzas of pentameters, in which the iambic foot prevails. Yet it is but a partial statement. There is, on the contrary, a certain plenitude of statement in saying that they isolate with unique beauty that portion of the excellence of life called love. It is to be noted that when one has only seen the partial truth, one still desires more, the mind still travels. One is aware that one is on a track and has so far not reached a term. On the contrary, when one sees plenary truth, one rests in it, safeguarding but transcending what is partial.

Thus it is entirely true to say that our cross is the sum total of all we have to bear in our submission to God's will. Yet it is a part-statement of the truth. Is there not, on the other hand, a vivid sense of plenitude in saying that our cross never exceeds the lightness of that burden and never embitters the sweetness of that yoke that must needs be in the family life where we belong, and that one would not be an orphan to escape the gentle discipline of home?

That we are at home and familiar with the Blessed Trinity is true. One can but say that simply. One phrase from Our Saviour's lips: "when you pray, you shall say, Our Father", and the truth which a lifetime of amazement and delight could not exhaust is given us. He says this too: "if any one love me . . . my Father will love him: and we will come to him and make our abode with him". That love wherein the Father and the Son abide in us is the same love that is between them, the Spirit that proceeds from them as from a mutual source, and of whom Our Lord says: "He shall abide with you and shall be in you."

Our Lord could not have put it in a plainer way. We must be fair with Him, as it were, and see that simply. That is a human way of putting it, perhaps, but it assists the rest our mind requires. The greatest truths are taken in the most salutary way not by our striving but by our repose. If we are just tranquilly attentive and duly restful we shall take this truth in a great measure; and, taking it, we shall gladly grow very quiet, and quietly shall know how very glad we are. He said it as a host, presiding at the Last Supper. He is the politest of all men, and we know ourselves how brief and economic of statement we are wont to be when it pleases us to give a present. We ought to think a lot about it, for does it not seem an infinite discourtesy if we neglect to do so?

A good father's love obliges him to gentle discipline. Nothing is farther from his thoughts than discipline for its own arid sake. It is simply that natural tenderness makes him anxious lest his children should be spoiled. From babyhood until they reach the use of reason the children will kick,

both in metaphor and fact, against this rule. But when they reach the use of reason, and with increasing understanding ever after, they appreciate the thing their father does.

This understanding is but the outcome of the mutual love of a father and his children. That mutual love is the whole spirit of their family life. Immersed in it the children grow into high-spirited young men and women, into the exuberant gladness of those who have received innumerable good things. The task that must be given by the father and taken by the children becomes a sort of play, a raillery, a fun. The demeanour of the father rescues the children in the moments when they want to pout, and creates a magnanimity in them that leads to pardonable hyperbole, as when they say that their father is goodness itself. Habitually, too, the example and explanation of an elder brother will interpret the family spirit to younger hesitation.

Hyperbole melts into reality when we say that Our Father in heaven is goodness itself. Awareness of His paternity is the ceiling of our life and aspiration. He is very near to us and, if one may so put it, extremely fond of us, for He abides with us. As a good Father He will not spoil us, and there must therefore be that discipline we call our cross. We should misinterpret what He means, we should not have the Family Spirit, if we thought our cross came primarily from aught but love. Even to practise our own self-denials for self-denial's sake would be an extension of that misinterpretation. Here again John of the Cross, the lover of God and the intimate of all austerity, repeatedly decries the use of self-denial for any purpose but for love. We have no excuse for misinterpreting, just as we have no excuse for infantile revolt. For we have the use of reason, we have that faith and that gift of understanding which create our *rationabile obsequium*.

He is the Father of many children. But no one of us has to grope to know His will, for we are the brethren of His Son Incarnate, who is the first-begotten of us all, whose example and whose word interpret the Father's will for us, and who speaks the child's talk we understand, and which we call our human tongue. And yet, fraternal, He does not make the precepts. His doctrine is not His; it is the Father's.

It is as members of this family that we grow up. Because of its goodness we grow up high-spirited; that is, we grow up in the Holy Ghost, who is the Spirit of that family, and we grow in the exuberant gladness of those who have received innumerable good things. Our cross, or the discipline that must be in this family life, is such a sweet yoke and so light a burden that it cannot even be fully understood except as a derivative of joy.

To carry one's cross with resignation is, of course, good, as far as resignation goes. But to be only resigned is, once we see things fully, a great discourtesy to Christ. It is behaving as if the cross were something other than a sequel to our joy. It is behaving not like a child but like an orphan, even though Our Lord insists, *non relinquam vos orphanos*. Throughout the whole of His discourse at the Last Supper there is the repeated assurance of

a family contact between the disciples and the Blessed Trinity, a contact which the coming ordeal does not affect but rather shall achieve. Again and again the Three Divine Persons are mentioned, and nowhere else as on the eve of His death does Our Lord insist so much on joy, on the consolation and the love that is in the one Home of the Blessed Trinity and us.

When we see the cross in this way it rescues us so much from ourselves. Every trial that comes to us comes as a quite unmistakable reminder of the great joy of our lives, of our union with the Blessed Trinity. Any reluctance to accept it, or even to reside in morose submission, proves weak and unenduring, and only on the rarest of occasions are we likely to have any lasting struggle to preserve our family fidelity. It is through victory in such rare crises that we gain the conversion of our souls.

To put self before the cross is to become a vagrant. Even if, as a result of doing this, anyone were to get all that he could reasonably desire in this world he would know, especially if he were a priest, what it is to be utterly unhappy and alone, to be an orphan. On the other hand, the more one is deprived in this life through family fidelity, the greater does one's joy become, until it grows into a secret which the world can see but cannot understand.

How diminutive the cross seems, for instance, to a priest when he enjoys his repast at Home, when he offers Holy Mass. Does not the Father preside at that Table? Is not the Son truly Present there? Does not one Spirit descend on it? And is not all trembling, all dubiousness and diffidence (as Ambrose calls it) at such a privilege expelled by the very Mystery itself, by the thought of his mystical incorporation, and by the knowledge that he is responsible only for that little best that men can do when, meeting the beckoning of heaven, they contribute to this single art of liturgy that human setting of prayer, of economic and chaste action, of all the small manipulations of the Mass, and of those Table-manners which we call the Rubrics? Only that is asked of them, and even that is accepted in its human tatters. For we all know that, even in this human contribution, we cannot say a perfect Mass. It is sufficient that our little effort should go up, for all that is perfect in the Mass descends, coming down *a patre luminum*.

Every man belongs but to a single family. This knowledge of residence, of mansion, in the Blessed Trinity, makes us unbelonging elsewhere. In so far as one is unbelonging one is unconcerned. In this way the trials of our lives are not a thing in which we can reside. They have a remoteness even from ourselves, being void of ultimate significance save through their relation to and their reminiscence of our family joy. It is not that our cross cannot be severe, and increase in severity with goodness and a larger bravery, but that it can no longer be unsweet or heavy; indeed, that it can be nothing but a kind of play, of raillery, of fun, between ourselves and God.

Certainly, whenever we accept a trial, big or small, curving the whole trunk of our life or reversing but a tendril here and there, in this Family Spirit, we experience a largeness and a gladness which the absence or removal

of that trial could never give. No doubt those who have strong fidelity will get severely hurt at times. Some of the things done to John of the Cross, for example, were just outrageous. But then were they not (there is no other way of putting it) outrageous fun? Assuredly, Our Father rallies us in a joyous Spirit, *ludens in orbe terrarum*, and as a Father His delight is to be always with His sons.

We speak of trials. The word gives a certain nuance to what we mean by suffering. It includes the ineptitudes, the disappointments, the injustices, the handicaps and such like, in our lives. Yet it seems to exclude the thing called grief. The things that concern only us, the personal slings and arrows, can be and are the play that is between us and the Father, and do but temporarily depress the joy they permanently magnify. But what of grief, of the death of those dear to us, and of the disasters that befall those whom we love?

That part of our cross cannot exist simultaneously with joy. It causes sorrow, but sorrow which does not eliminate but just suspends our joy for its due period. Since we reside in the mysterious family life of God Himself, these griefs are known and are endured not in themselves but God; they become, mystically, part of the Passion of Our Lord, and thereby part of the family bereavement. It is good to remember that in great grief the whole Family is entirely at one with us.

Grace is not the robber but the sentinel of nature. When we see our human griefs in this way, our natural tenderness, both in itself and in its manifestation to all who have a claim on it, receives its true direction and its full release. Living in the Holy Spirit, we have already gathered such dependence round us, been so much leant upon without any human prop to call our own, that the urgency and frequency of others' needs have created a situation which prevents delay on our part even with the luxury of grieving. Tacitly, as it were, they seem to beseech us to be in our life the model of the selflessness and bravery we have often sought to form in their souls. In the need of loyalty to them in this demand we find our comfort; and, finding it, we know our joy has not been taken from us but just suspended for a term.

There is nothing in the whole character of the priest that contains more blessing for his flock than this coincidence of tenderness and strength. Can a sheep have the same knowledge as a shepherd? Where there is banal parity of knowledge there is no longer any shepherding and any flock. Were the priest's behaviour, whether in the general stability of his life or in its daily incidents, to manifest reluctance for the cross, then he is no longer over but among the sheep, and one of them. Their life, deprived of focus, diffuses itself on good considerations to which they need not have been forced: the fact that he is a priest, that he administers the Sacraments, that he preaches good matter, that he has many a virtue, and so forth. But the unified conception of the pastor as the imitator of the things he handles has departed, and they have to make their own lives by directions only and no longer from a pattern.

Again, if the priest does accept his cross, but understands it only partially, he lacks the arcane thing the people want to find in him, the thing that is beyond them. They will still feel that he is nostalgic for the earth, that he does not exhibit the secret they would gladly see and gladly never fathom; the evidence that he dwells in an inaccessible place where the world cannot enter. Nothing reassures and inspires others more than the priest's joy in the cross. It is certain too that no priest can have the entire confidence of his flock unless they know that he has overcome the world.

In what concrete terms can this joy in the cross be best expressed? Doubtless great writers have put it splendidly and often. Let it be put humbly here by saying that it works out in the Christian's life by habitually recurrent and, apart from God's grace, quite inexplicable attacks of cheerfulness; in sheer high spirits; in the Most High Spirit of God. Detachment and fairness in personal concern, magnanimity in little issues and in what are called big issues (though, to the lover of the cross, they seem about as big as flies in a cathedral), long-suffering born of certainty that the Father is above, generosity of spirit which not only gives but which gives in as well, unselfishness till itself becomes the only thing he cherishes, and every kind of largeness; all these become permissions rather than demands, and the whole of life becomes the exhilarating adventure of a scion of the House of God.

This joy, like the doxology of every prayer and the doxology of life itself, is through Jesus Christ Our Lord. May His joy be ever praised. It is His possession and His gift, though we are so little given to thinking of the joy of Christ. In the surpassing bravery of His discourse at the Last Supper He speaks stout-heartedly to His disciples in order that His joy may be in them and their joy may be filled. Within the Mystery of the Incarnation that joy is from His Mother too. If she was full of grace, she must have been filled with joy as well. *Nemo dat quod non habet* say the schoolmen. Who then can relate the fullness of her joy whom we salute and name the cause of our joy?

JOHN P. MURPHY.

THE KINSFOLK OF CHRIST

LIKE many others, I have often wondered if anything definite could be discovered about the relatives of Our Lord. Scholars, no doubt, have worked over the ground; but I am not aware that their researches are easily accessible, and certainly I know that the less expert amongst us are not

generally acquainted with the results of their researches. I have, therefore, as a mere amateur in such matters, attempted to see for myself what can be deduced from the evidence of the New Testament in regard to Our Lord's family connections. It is in the hope that others may be interested that I submit the following notes for publication.

(1) St. Matthew tells us that St. Joseph's father was Jacob (i, 16), and tradition that Our Lady's parents were Joachim and Anne.

But we also have it on the authority of the second-century writer Hegesippus, who is acknowledged by scholars to be "a Jewish Christian well versed in the primitive history of the Church at Jerusalem", that Cleophas was the brother of St. Joseph (Eusebius, *Hist. Eccl.*, iii, 11).

We can therefore begin with the following genealogical table:

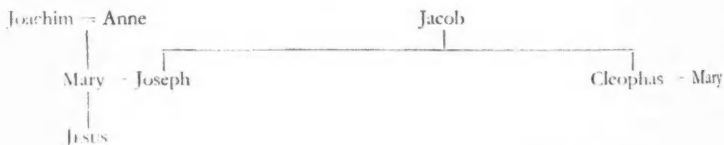


(2) In describing the Crucifixion St. John says (six, 25): "Now there stood by the cross of Jesus, his mother and his mother's sister, Mary of Cleophas and Mary Magdalen."

At first sight it is not easy to determine whether this means three persons in all or four. Is "his mother's sister" the same person as "Mary of Cleophas", or are they distinct? If they are one and the same person, i.e. if Mary of Cleophas is Our Lady's sister, then it would mean that there were two sisters each called by the same name "Mary"—a most improbable, not to say impossible, state of affairs.

Hence we must conclude that Mary of Cleophas was a different person from the woman described by St. John as Our Lady's sister.

Having cleared up this point, we are in a position to add to our table the name of Mary the wife of Cleophas:



(3) St. Matthew tells us (xxvii, 55-56) that the following women from Galilee were present at the Crucifixion: (i) Mary Magdalen, (ii) Mary the mother of James and Joseph, and (iii) the mother of the sons of Zebedee.

St. Mark's list is almost the same (xv, 40): (i) Mary Magdalen, (ii) Mary the mother of James-the-less and of Joseph, and (iii) Salome.

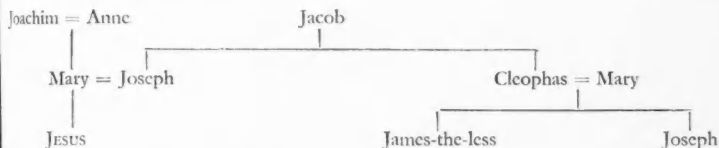
As these two Gospels are clearly interdependent in this passage¹—they follow one another in closest harmony, verse by verse, all through the Passion—there can be little doubt that Salome is the same person as the mother of the sons of Zebedee.

Let us now compare St. John's list of the holy women at the Crucifixion with that given by St. Matthew and St. Mark:

John
Mary Magdalen
Mary of Cleophas,
Our Lady's sister

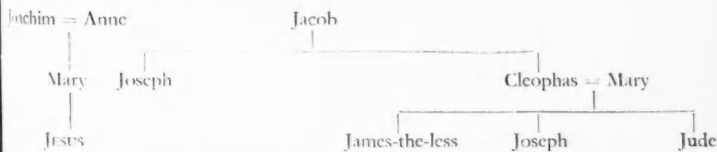
Matthew and Mark
Mary Magdalen
Mary the mother of James and Joseph
Salome the wife of Zebedee

The comparison of these two lists at once suggests the possibility that Mary the wife of Cleophas is identical with Mary the mother of James-the-less and Joseph. Hence we can tentatively add James and Joseph, the sons of Cleophas and Mary, to our table:



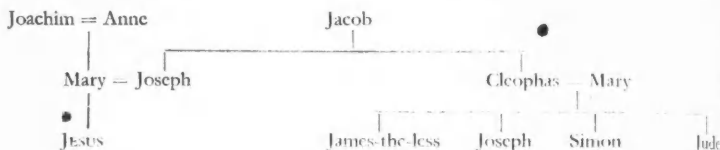
But here an apparent difficulty arises in that James-the-less is usually called "the son of Alphaeus" (Matt. x, 3; Mk. iii, 18; Lk. vi, 15; Acts i, 13). How, then, can he be the son of Cleophas? The answer is that "it is highly probable, and commonly admitted, that Clopas (=Cleophas) and Alphaeus are merely different transcriptions of the same Aramaic word 'Halphai'" (*Catholic Encyclopedia*, art. "Brethren of the Lord"). Thus the solution of this "difficulty" provides conclusive evidence in support of our tentative insertion of James and Joseph in our table; for if Cleophas and Alphaeus are versions of the same Aramaic name, then it is clear that the wife of Cleophas was the mother of the sons of Alphaeus.

(4) Now Jude, called Thaddeus in Matthew (x, 3) and Mark (iii, 18), is called "the brother of James" in Luke (vi, 16), and calls himself "the brother of James" in the first verse of his own Epistle. Therefore he must also be added to the table:

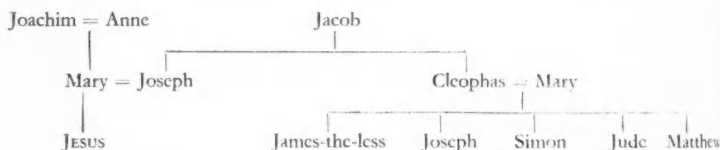


¹By this I mean that either Matthew is based on Mark or Mark is based on Matthew. They are not independent accounts. Of the two alternatives the second is far more probable, as Abbot Chapman has shown (*Matthew, Mark and Luke*).

(5) The manner in which Matthew (xiii, 55-56) and Mark (vi, 3) class together "James and Joseph and Simon and Jude" as "the brethren of the Lord" suggests that Simon was another brother of the same family. Matthew, indeed, "sandwiches" him between the brothers Joseph and Jude. Hegesippus settles the matter by stating categorically that Simon was the son of Cleophas (Eusebius, *Hist. Eccl.*, iv, 22). Hence his name must be added to our table:



(6) St. Mark relates the call of Matthew as that of "Levi the son of Alphaeus" (ii, 14), and only a few verses later (iii, 18) describes James also as "the son of Alphaeus" without giving any indication that this is a different Alphaeus. No writer would do a thing like this unless the name referred to the same person in each case. Hence I think it is practically certain that Matthew should be added to the table:

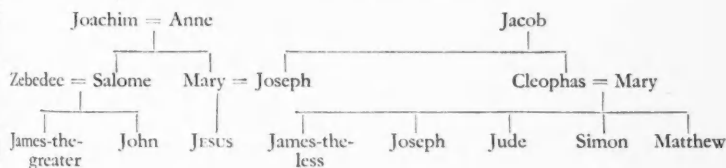


Incidentally, having thus established St. Matthew's probable relationship to the "brethren of the Lord", it is far easier for us to understand the somewhat abrupt character of his call. Apparently he was the "black sheep" of the family, and until this moment had very probably been shunned by his brethren. His conscience may have been uneasy, and yet, like many another, he needed the encouragement of a friendly gesture from the more fortunate members of his family before he could bring himself to abandon a lucrative profession that was at once dishonest and dishonourable. The tender simplicity of Our Lord's invitation to give up tax-gathering in order to follow him and at the same time rejoin his brethren, was promptly and gladly accepted. Without some such background the gospel narratives of his conversion have far less significance. The subsequent meal, at which "many publicans and sinners came and sat down with Jesus and his disciples", would have the character of a "celebration" in honour of the return of the lost sheep.

(7) In paragraph 3 we compared the lists of the women who were present at the Crucifixion. Apart from Our Lady, we found that all three

evangelists (Matthew, Mark and John) mention three women, but that St. John fails to identify one of them, merely describing her as the sister of Our Lady. According to Matthew and Mark, this third woman was Salome the mother of the sons of Zebedee—i.e. St. John's own mother. There would therefore appear to be good reason for assuming that St. John is describing his own mother when he writes of Our Lady's sister. We know that he is unusually reticent about himself in his Gospel and that he habitually conceals his identity under the phrase "the disciple whom Jesus loved".¹ Moreover, both he and his readers knew the other Gospels, and therefore it would be as unlikely for him to omit one of the three women mentioned in them as it would be for him to substitute another woman for one of the three without naming her. But he might well take the opportunity of unobtrusively providing an unrecorded detail about his mother's relationship to Our Lady. For these reasons I think there can be little doubt that St. John meant his readers to identify "Our Lady's sister" with "Salome the mother of the sons of Zebedee". It would be in keeping with his humility to emphasize the fact that it was a far greater distinction to be Our Lady's sister than to be his mother.

Therefore we can add to our table Salome (Our Lady's sister), Zebedee (her husband) and James and John (their two sons):



Incidentally this interpretation of John xix, 25 explains in a more natural way the next two verses, in which Jesus entrusts His mother to St. John, not only because he is near at hand and His favourite Apostle, but also because he is a close kinsman. In fact he and his brother, James, were the closest male blood-relatives left to Our Lady after the death of her Son.

Furthermore, if Salome were the sister of Our Lady, how very natural would be her request that her sons should have the two chief places in the Kingdom (Mt. xx, 20-28=Mk. x, 35-45).

(8) In conclusion we may perhaps be permitted to indulge in two

¹ St. John's reticence about himself and his family is most noticeable when we compare his Gospel with the other three. In the other Gospels—apart from the lists of Apostles—St. John is mentioned 17 times and his brother James 15 times, besides 3 mentions of "the Sons of Zebedee". In St. John there is only one mention of the two Apostles who were next in importance after St. Peter, and then they are not named but called "the Sons of Zebedee". This reticence is all the more remarkable because as a rule St. John is far more communicative about individual Apostles than are the other evangelists: thus he mentions Peter 40 times, Philip 12 times, Thomas 8 times, Andrew 5 times, and Judas 8 times.

surmises: (i) It is at least probable that the Cleophas to whom Our Lord appeared on the way to Emmaus was the same Cleophas whose wife and family were so devoted to Him (Lk. xxiv, 18). No other Cleophas is known to us. (ii) It is noteworthy that only one of Cleophas's sons was passed over by Christ in choosing the Twelve, viz. Joseph. When the question of a successor to Judas was under discussion two names were selected from which the final choice was to be made by casting lots; and one of the two names was that of "Joseph, called Barsabbas, who was surnamed Justus" (Acts i, 23). When it is remembered that the one qualification required by the Apostles was that the candidate should "have companied with us, all the time that the Lord Jesus came in and went out among us, beginning from the baptism of John until the day wherein he was taken up from us" (ibid. 21-22), then it seems at least likely that this Joseph is to be identified with Joseph the brother of James-the-less. This probability is supported by Hegesippus, who states that—like Joseph Barsabbas of the Acts—James also was surnamed "Justus" (Eusebius, *Hist. Eccl.*, ii, 23).

A. G. M.

THE GOLDEN JUBILEE OF *PROVIDENTISSIMUS DEUS*

IF we stop to reflect on the reasons which lead us to celebrate jubilees, we shall find that the motive varies according to the nature of the event. If it is the jubilee of the priesthood or of wedlock, the motive is that of gratitude and joy for a privilege long and worthily possessed. If it is the jubilee of an historical event, the motive is to give public expression to our sense of the benefits still caused by that event, and, if need be, to give a certain stimulus to our appreciation of its importance and still abiding influence. Certainly the great Encyclical on the Scriptures issued by Pope Leo XIII in 1893 was a landmark in the history of biblical studies in the Church. Its influence is still and will remain active in the Church. It would be an exaggeration to say that all recent achievements and progress in the understanding of the Bible are the direct result and fruit of the Encyclical, for the reason that *Providentissimus Deus* has not only been a cause, but was also a symptom of keener interest. No great historical happening is entirely isolated: all are interlocked as causes and effects. It would equally be an error to minimize the influence and the effects of the Encyclical. In commemoration of its golden jubilee it will, I hope, be not unwelcome to the readers of *THE CLERGY REVIEW* to have a sketch of the historical background against which it appeared and of the many activities in the field of Bible study which may be justly considered its fruit.

Historical Retrospect

It will help to a juster view of the character and importance of these activities if we call to mind the history of biblical studies in the Church. In the past, three periods were marked by a special efflorescence of these studies. The eager industry with which the Fathers strove to deepen and spread the understanding of the Bible and to promote the conformation of men's lives to its ideals is too well known to need emphasizing or detailed description. Suffice it to say that some of the greatest names in the history of exegesis and textual study belong to the early centuries. Those of Origen of the school of Alexandria, of St. John Chrysostom of that of Antioch, of St. Ephrem of the Syrian Church, and of St. Jerome of the Latin West will never pass into oblivion. After the patristic age, as if men were fascinated by the brilliance of their distinguished predecessors, there followed a period when students of the Bible relied largely on the labours of the Fathers. During this period, which may be called that of the *catenae* or that of the excerptors, there was a comparative lack of original work; but this does not mean that the men of the time were lacking in high ability, as is plain in the case of our own Venerable Bede.

The next important period falls in the thirteenth century, a century characterized by marked progress in both scriptural and theological studies. As a product of this century may be mentioned the division of the Bible into a system of chapters practically identical with our own. This was due to the initiative of Cardinal Stephen Langton, later Archbishop of Canterbury. A further useful step was the subdivision of the chapters by the use of the first six or seven letters of the alphabet, an innovation due to Cardinal Hugh of St. Cher, the first Dominican Cardinal. This usage lasted on in the Roman Missal even into the present century. Then this new system of division was utilized for the first biblical concordance, which was the work of the same Cardinal Hugh. We find the help of a concordance so essential and look upon it as such an obvious device that we find it hard to realize that for centuries men had to work on the Bible without one. To the same century belong some great commentaries and the *Correctoria*, or collections of variant readings, designed to help in purifying the sacred text, in the copying of which scribes were obviously much more liable to error than their successors the printers.

Early in the next century at the Council of Vienne, A.D. 1311, Pope Clement V took a step which might have been of outstanding importance. He ordered the establishment of Chairs of Hebrew, Arabic, and Chaldaic "wherever the Roman Curia may be in residence and also at the Universities of Paris and Oxford, Bologna and Salamanca". There were to be two Professors skilled in each language; and the purpose of the decree was "the suitable exposition of the divine word and its faithful preaching". Only prejudice could attempt to minimize the importance of the decree on the score of its apostolic motive. Our interest in the Bible is not theoretical; for us it is the living word of God. This renewed interest in Hebrew was

itself a landmark. And it is interesting to recall that the first of the period to translate from that language was the Englishman, Cardinal Adam Easton (died 1397). His version, unfortunately lost, embraced the whole Old Testament with the exception of the Psalms. Among others who made use of Hebrew were the Franciscan, Nicholas Lyranus (died 1340) and Alphonsus Tostatus, whose erudition won for him the sobriquet of "stupor mundi" (died soon after 1450).

The third period during which biblical studies especially flourished was from the middle of the sixteenth to the middle of the following century. This was ushered in by the renewal of the study of Greek that the fall of Constantinople, A.D. 1453, brought about in western Europe, and the more exact and intensive study of Hebrew that began to flourish about the same time. The earliest Hebrew grammar composed by a Christian was that of the Dominican Petrus Niger, and was followed by the better-known labours of John Reuchlin. Another Dominican, Santes Pagnini (died 1541), has the distinction of being the first to translate the entire Bible from the original languages. Even St. Jerome had not translated the whole; the Gospels, for instance, he only revised ("Græcæ fidei reddidi").

This version of Pagnini's was one of many translations that were made about this time. Indeed, so numerous were they that the Council of Trent judged it necessary to declare authoritatively which of all the Latin translations then current enjoyed the sanction of the Church. Hence the decree on the authenticity of the Vulgate. The ground for the preference thus given was dogmatic. The Vulgate had been used and approved in western Christendom for practically a thousand years. This in itself was a guarantee that the Vulgate could contain nothing contrary to faith and morals, and, secondly, that it substantially represented the original texts of Scripture. The decree has been sometimes misunderstood to prefer the Vulgate to the Hebrew and Greek texts. This is an entirely erroneous interpretation. The purpose of the decree was practical, necessitated, as it was, by the uncertainty existing in the Church owing to the multiplication of Latin versions. Nothing called for a similar decree proclaiming the authenticity of the Hebrew and Greek texts. Their authenticity was not in doubt. As regards the Hebrew text of the Old Testament and the Greek of the New, they are the sources whence the versions flow, and a stream is not purer than its source. This principle had long been given approval in the *Decretum Gratiani*. Neither did the authenticity of the Septuagint demand any public acknowledgement. It was used by the Apostles, and consequently it would have been superfluous for the Council to issue its formal approval.

It was the desire of the Council that the Holy See should take measures to publish a correct text of the Latin Vulgate and also of the Greek and Hebrew texts. These were to be published with the authority of the Holy See and of the Council. This desire of the Council resulted in the issue first of the Septuagint under the auspices of Sixtus V in 1587, and finally of the Latin Vulgate under Clement VIII. Of this there were three official

editions, in 1590, 1592, and 1598. This is still our official Latin text, and to it I must refer again later in this paper. The proposed edition of the Hebrew text unfortunately never appeared.

What was practically a new departure in biblical studies was inaugurated in this period by the publication of books dealing with the matters that constitute introductions to Holy Scripture. The leader in this movement was Sixtus Senensis, O.P. Other authors of merit in the same field were the Jesuits Alphonsus Salmeron, Nicholaus Scrarius, and Jacobus Bonfrerius. Special treatises on biblical geography were also published during this period by Adrichomius and by Franciscus Quaresmius, O.M. Mention should be made of the Antwerp and Paris polyglots, successors of the Complutensian which was issued early in the sixteenth century. For the rest, it must suffice to refer to some of the illustrious exegetes who flourished in the century under consideration. In the chronological order of their deaths may be mentioned Cornelius Jansenius Gandavensis, Joannes Maldonatus, Alphonsus Salmeron, Franciscus Toletus, Antonius Agellius, Benedictus Pererius, Gulielmus Estius, Cornelius a Lapide, and Jacobus Bonfrerius.

It would appear that the law of exhaustion of effort that exercised its effect after the age of the Fathers came into play again after the manifold exegetical work of the writers just named and their contemporaries. Certain it is that the next two hundred years produced few exegetes of the highest rank. The best known is the Benedictine Dom Augustine Calmet (died 1757). But though few great commentaries were produced at this time, other monumental undertakings were carried through of outstanding importance for biblical study and at the same time in harmony with the patristic and historical labours that then enjoyed special predilection. The two Benedictines, Dom Bernard de Montfaucon (died 1741) and Dom Pierre Sabatier (died 1742), did pioneer and important textual work. The former collected the fragments of Origen's Hexapla and the latter all the known relics of the Old Latin translation. Jacques Le Long, Cong. Orat. (died 1712), compiled a useful biblical bibliography, better known in its later edition enlarged and improved by the non-Catholic A. G. Masch. Two scholars especially acquired fame for their work on the Hebrew text, C. Fr. Houbigant, Cong. Orat. (died 1783), for his ingenious but not always well-founded emendations, and John Bernard De-Rossi (died 1831), for the rich collections of variant readings that he published in five volumes. The latter was also the author of numerous works on the Jewish commentators, on the manuscripts and editions of Hebrew books, and so forth. Finally, there should not be omitted mention of the work on the Syriac versions published by Ios. Sim. Assemani (died 1768) in his *Bibliotheca Orientalis*.

Special Contributions of the Present Age

There are thus three periods in the past history of the Church during which Biblical studies shone with special brilliance: the age of the Fathers,

the thirteenth century, and the century following the Council of Trent. Future historians will probably add to these the age in which we live, marked, as it is, by an immense collective effort for the better understanding and wider knowledge of the Holy Scriptures. Like the previous ages, the present has made its characteristic contributions to biblical study. Two important papal encyclicals have given guidance and encouragement, namely *Providentissimus Deus* of Leo XIII and *Spiritus Paraclitus* of Benedict XV. A Pontifical Commission has been instituted with the sole duty of fostering knowledge of the Bible. Special institutes have been founded for the exclusive purpose of biblical research and biblical teaching. Papal degrees are conferred, as previously for theology, philosophy and Canon Law, so now for proficiency in biblical knowledge. Periodicals are published in various languages dealing solely with biblical matters. Series of commentaries written today are no longer the work of one man, as in the times of A Lapeire and Dom Calmet, but necessitate collaboration. And this is no proof in itself that the men of today are inferior to their great predecessors; it reflects rather the minuter knowledge and the wider fields that must be mastered in correspondence with the higher demands now made on scholarship. Finally, as a special contribution of modern times, mention should be made of Biblical Associations and conferences.

Providentissimus Deus

The Encyclical Letter of Leo XIII, which begins with the words *Providentissimus Deus*, may be justly called the charter of modern biblical study. It is a lengthy document of over seven thousand words, but as its contents are well known, it will not be necessary here to do more than stress some of its main points. The contemporary attack on the Bible was something new. Previously those who rejected the divine authority of the Church proclaimed that the Bible was the one source of revelation and the supreme arbiter in matters of faith. Now men announce that the Scriptures are merely human documents, and, at that, documents full of errors and misrepresentations. It is, therefore, of the first importance that Professors of Holy Scripture should be men really suited to their task, with a love of the Bible and possessed of all necessary erudition. In addition to the difficulties inherent in the interpretation of all ancient texts the Bible has this special difficulty, that it contains truths in themselves above the power of the human intellect, namely divine mysteries and the truths allied therewith, "and this", adds Pope Leo in an important sentence, "sometimes with a more ample and recondite sense than the letter and hermeneutical laws appear to indicate". "Wherefore it is not to be denied that Holy Writ is involved in a certain religious obscurity, so that without a guide no one can have free access to it". And it is to the Church that God has "entrusted the Scriptures to be the guide and instructor of men in their reading and investigation of His utterances". It is altogether wrong to neglect Catholic works and prefer those of heterodox writers "with lively danger to sound doctrine".

"The labours of non-Catholics, if prudently used, can at times be of help to the Catholic exegete; he must remember, however," the Pope does not hesitate to add, "as the ancients frequently taught, that the unadulterated sense of Scripture can by no means be found outside the Church".

The Professor of Holy Scripture must, and the theologian should, know the languages in which the canonical books were originally written. And it is an excellent thing that clerical students, especially those aiming at academic degrees, should endeavour to master these languages. All Universities should have professorships especially of the other languages of the Semitic group.

Professors of Scripture should also be masters of the true art of criticism; for the name is wrongly applied to the so-called Higher Criticism, which professes on the exclusively internal evidence of a book to judge of its origin, integrity, and authority. "It is manifest on the contrary that in historical questions, such as the origin and preservation of books, historical evidence has the greatest weight . . . whereas the internal reasons as a rule are not of such importance that they can be used except by way of confirmation".

Then there are those who attack the Bible on the ground of ignorance of physical science. "There can be no real discord between the theologian and the natural scientist, provided each keeps within his own bounds, carefully abstaining, in accordance with St. Augustine's admonition, from 'rashly asserting anything unknown to be known'. If they do disagree, the same Saint has laid down a summary rule about the theologian's attitude: 'Whatever they can demonstrate concerning nature with genuine proofs, we should show not to be contrary to our holy books; but whatever they may produce from any writings of theirs which is contrary to our holy books, that is to the Catholic Faith, we must either by some means show or unhesitatingly believe to be quite false'. Concerning the correctness of this rule it must be borne in mind in the first place that the sacred writers, or more correctly 'the Spirit of God, who spoke through them, had no intention of teaching men these matters (that is, the intimate constitution of the visible world), which will help no man to attain his salvation'. Therefore the sacred writers do not so much investigate nature objectively as describe and treat of things either by way of metaphor or according to the manner of speaking current in their day and still current in our times in the daily life even of the most learned. In common parlance men speak according to what strikes the senses; similarly, as St. Thomas Aquinas pointed out, the sacred writers 'followed sensible appearances', or what God in addressing men signified after the manner of men in order to be comprehended". Whatever scientists with the support of indubitable arguments affirm to be certain, the biblical commentator should show not to be opposed to the Bible when properly understood; but he should bear in mind that it has happened that conclusions put forth in the name of science as certain, have afterwards been called in doubt and even repudiated.

Pope Leo goes on to say that it will be of help to apply these principles

to cognate sciences, especially to history. It is sad to reflect, he says, how much labour has been expended on historical research just for the purpose of damaging the authority of the Bible. Some, quite unreasonably, treat profane writers as if they were incapable of error but seize upon any superficial sign of error in the Bible.

It is altogether wrong to concede error on the part of the sacred writer himself. It is equally wrong to attempt to remove difficulties by limiting divine inspiration exclusively to matters of faith and morals. Those who have made such an assertion, falsely think that when the truth of statements is in question, the point to be examined is not so much what God said as why He said it. "For all the books in their entirety, which the Church receives as sacred and canonical, with all their parts, were written under the guidance of the Holy Spirit; and it is impossible that any error should fall under divine inspiration, so that inspiration of itself not only excludes all error, but as necessarily excludes it as God, who is the supreme truth, is necessarily immune from any and every error".

Spiritus Paraclitus

The second great Encyclical on the Bible is the *Spiritus Paraclitus* of Benedict XV. This was issued in 1920 in commemoration of the fifteenth centenary of St. Jerome's death. The Pope begins by a summary but interesting account of the life labours of this greatest of the Church's Doctors in the interpretation of Holy Scripture. He then turns to consider the Saint's doctrine concerning the inspiration and inerrancy of the Bible which he shows to have been that expounded by Leo XIII. Pope Benedict expresses his grief that this teaching of his predecessor's has not been loyally followed by all. For some have put out the opinion that though everything in the Bible is inspired, only the primary or religious element is guaranteed against error. It is claimed by them that this is in accord with Pope Leo's teaching, as he laid it down that the hagiographers in matters of physical science followed external and fallacious appearances. This claim is quite false, as the following of external appearances does not introduce falsity into the Bible, since the senses are not deceived in those matters which properly fall within their scope. Moreover, Pope Leo clearly taught that where there is question of inerrancy, it is beside the point to distinguish between what God said and why He said it.

Those too depart from the doctrine of the Church who opine that the historical parts of Scripture rest not on absolute, but on relative, truth, and maintain that as in physical matters the sacred writers spoke according to appearances, so they related historical events as they appeared to be in common opinion and in such narrations did not adopt the narrations of others as their own. There is, however, no analogy between physical science and history, for the former is concerned with sensible appearances and must agree with phenomena, whereas the fundamental law of history is that the account must agree with events as they actually happened. This

new opinion has no support in the words of Pope Leo nor in those of St. Jerome.

The Pope then condemns the proceedings of those "who neglect the opinion and judgement of the Church and too readily have recourse to implicit quotations and to narrations historical only in appearance, or maintain that there are certain types of literature in the Bible with which the complete and perfect truth of the divine word cannot be conjoined".

Of the remaining parts of this Encyclical I can draw attention only to two points. The first is the Pope's desire that all the faithful of Christ should daily read especially the Gospels, the Acts of the Apostles, and the Epistles, and work them into the very fibre of their being. The second is the expression of the wish that as many as possible from the secular and regular clergy should frequent the Biblical Institute, which his predecessor Pius X had founded "to the great profit" of Holy Church, as is abundantly proved, he says, by the experience of the previous ten years.

The Biblical Commission

Pope Leo XIII had himself desired to found a Biblical Institute at Rome, but had been prevented by the lack of the requisite funds. He did, however, carry through another project for the advancement of Scripture study by the establishment of a *Consilium* or *Commissio* in Rome to be wholly concerned with the progress and guidance of biblical studies. This was set up by the Apostolic Letters *Vigilantiae* of 30 October, 1902. In this document the function of the Commission is stated to be to procure by all means within its power "that Holy Writ should everywhere among ours receive that more elaborate (*exquisitiorem*) treatment that the times require and be preserved intact not only from any breath of error but also from all rash opinions". This duty of vigilance imposed on the Commission will surprise no one who bears in mind the reverence due to Holy Scripture as the word of God and the duty of the Church to safeguard this treasure committed to its keeping, a treasure so precious because inspired by God Almighty and the chief source of His revelation to man. This vigilance is the more necessary owing to "the religious obscurity in which Holy Writ is involved. This obscurity cannot at times be dissipated by the laws of hermeneutics, but requires the guidance and teaching that God has given in the Church". The necessity of this watchful care cannot be doubted by those who see the harm done to the faith of many by opinions and statements rashly put forward about the Bible even by persons of good intentions.

It is unfortunately true that the decisions of the Biblical Commission have given marked offence outside the Church, as they have run counter to a number of cherished modern theories. I doubt, however, whether it would be true to say that they have been a stumbling-block, for this would imply that they have kept people from entering the Church. It is more probable that those who by the grace of God come to recognize the divine authority of the Church and fully acknowledge the inspiration and inerrancy

of the Bible recognize also the wisdom of the Church in safeguarding in every possible way this sacred treasure committed to its charge.

Biblical Degrees

Pope Pius X, on 23 February, 1904, granted to the Biblical Commission the power to grant the academic degrees of Licentiate and Doctor of Sacred Scripture. Candidates were to have already attained the Doctorate of Theology. Candidates for the Licentiate could present themselves for the examination any time after attaining the Doctorate of Theology, and candidates for the Doctorate one year after attaining the Licentiate of Sacred Scripture. It may be remarked here that even since the foundation of the Biblical Institute, though Licentiates in Holy Scripture are numerous Doctors remain few in number. The interval of one year just mentioned was in 1916 extended to two with the further condition that the candidate must have taught Holy Scripture or have published some dissertation about it. As the Licentiate was granted by the Biblical Institute after its course of three years, this means that twelve years had normally to pass from the beginning of ecclesiastical studies to the attainment of the Doctorate, three of philosophy, four of theology, three of biblical studies, and then two more before the Doctorate itself.

The Revision of the Vulgate

One of the first acts of the Biblical Commission was the decision to entrust to the illustrious Benedictine Order the task of revising the Latin Vulgate, to bring it back, as far as possible, to its pure and original form. This was on 30 April, 1907. The first necessity was to collect photographic facsimiles of all codices of the Vulgate that could be of assistance in the work. There was thus an immense amount of preparatory work to be done; and the task of revision is one that demands not only acute critical insight, but also patient and laborious work. In spite of the industry of the Benedictine Commission the end of their labours is still in the distant future. On 28 January, 1937, Abbot Peter Salmon, Abbot of the Pontifical Monastery of S. Girolamo de Urbe, where the work is carried on, gave a lecture at the Pontifical Biblical Institute. In this he said that from that time on about twenty monks would be at the work belonging to the Abbey of Clervaux in Luxemburg. Photographic reproductions have been procured of 275 manuscripts. It is anticipated that the work will be completed in twenty-six or twenty-eight volumes, and that one volume will be issued every two years. The successful conclusion of the undertaking may, therefore, be hoped for in 1985. I should add that in the meantime the Clementine edition remains the official text. When the Commission has issued its final recommendations it will be for the Holy See to decide on the changes to be introduced and to issue a new official text. The labour now in progress

is so thorough and minute that there is every reason to hope that the new official text when issued will be definitive.

Biblical Institutes

A word must now be said about the two great Biblical Institutes. The first was founded by the learned Dominican Order in 1889 at their monastery of St. Stephen's at Jerusalem. The Fathers have trained many biblical students and have produced many scholarly works bearing the well-known names of Père Lagrange, Père Vincent, Père Abel and others. The *Revue Biblique*, which was founded by them in 1892, has recently completed the first half-century of its existence. The school also edits the important series entitled *Études Bibliques*.

The second is the Pontifical Biblical Institute situated in the Piazza della Pilotta, Rome. The desire of Leo XIII was put into execution by Pius X through the munificence of the French family of Coëtlosquet. The Apostolic Letter *Vinea Electa* erecting the Institute was dated 7 May, 1909. It comprises two Faculties, the Biblical and the Oriental. In the academic year 1936-7, the last for which I can easily procure statistics in present circumstances, there were fifteen Professors in the Biblical Faculty and nine in the Oriental Faculty, though the names of six of these latter appear also in the list of Biblical Professors. The library is well equipped and takes in some 300 periodicals. In the year just mentioned, 2495 items were added in addition to some 400 volumes of periodicals. The number of students that year was 113, of whom 91 were following the regular courses as candidates for degrees. These represented 24 different nationalities. 55 from 52 dioceses belonged to the secular clergy, 57 to religious Orders and Congregations, and one was a layman. The Institute issues several periodicals. Of these *Biblica* made its first appearance in 1920. It admits articles in Latin, Italian, English, French, German and Spanish. *Verbum Domini* is a slighter production written in Latin and intended to "popularize" the ascertained results of Biblical research. This first appeared in 1921. There is also a series of studies called *Scripta Pontificii Instituti Biblici*. The Oriental Faculty produce *Orientalia* and a series of studies entitled *Analecta Orientalia*. The Biblical Institute has a branch house in Jerusalem. The handsome building, designed by Padre Marini, S.J., was completed in 1927. There were three Professors resident in 1936-7. The house is valuable to those wishing to make a stay in the Holy Land, which is so profitable for the understanding of the Bible. "Sanctam Scripturam lucidius intuebitur," says St. Jerome, "qui Iudaeam oculis contemplatus est et antiquarum urbium memorias locorumque vel eadem vocabula vel mutata cognoverit".

Other Labours

In addition to the periodicals published by the Dominicans from Jerusalem and the Jesuits from the Biblical Institute at Rome there is the

Biblische Zeitschrift in Germany, which started publication in 1903, and the *Catholic Biblical Quarterly* published from Washington. This last is still young but gives every sign of having a vigorous future before it.

And besides the series of studies published by the same Institutes and already mentioned there is the series of *Biblische Studien* founded by O. Bardenhewer, *Alttestamentliche Abhandlungen* and *Neutestamentliche Abhandlungen*, all three series brought out in the old Germany. Produced in the same country are the more popular *Biblische Zeitfragen*.

Of great utility and value is the *Dictionnaire de la Bible* published in five large volumes by Vigouroux (1895-1912). This is in course of being augmented by a Supplement. Of this three volumes have appeared ending with the article *Herménétique* (1928-1938). There are, of course, besides many biblical articles in the *Dictionnaire Apologétique de la Foi Catholique* edited by Père d'Alès in four volumes (1911-1922), with a supplementary volume of indices, and in the monumental and still unfinished *Dictionnaire de Théologie Catholique*, edited at first by Vacant and Mangenot (1903-1937, Vol. XIII, *Rosmini*). The mere mention of these titles serves to indicate the immense amount of labour and scholarly erudition that the last few decades have seen consecrated to the elucidation and defence of the written word of God.

As regards translations only those in our own language can find a place here. In this country the Westminster Version, edited by the late Father Keating, S.J., and Father Lattey, S.J., now comprises all the books of the New Testament, and a beginning has been made with the Old. This is from the original languages. Mgr. Knox's translation of the New Testament, which we hope soon to see in print, has been made from the Vulgate, as being designed for public use in church. A translation of the New Testament has also recently appeared in the United States of America. Of this over half a million copies had been sold some time ago.

This last version is sponsored by the Catholic Biblical Association of America, and with a word or two on such associations I will close. The American Association is a most flourishing body, and issues the *Catholic Biblical Quarterly* already referred to. It has a large membership and holds well-attended biblical meetings. In our country we have recently made a modest beginning with a similar association under the presidency of Cardinal Hinsley. The Secretary is the Rev. R. Fuller, D.D., of St. Edmund's College, Ware, Herts. He would be glad to send to anyone interested a copy of our programme, showing in some detail what we hope to achieve.

EDMUND F. SUTCLIFFE, S.J.

SERMON NOTES

FOUR ENGLISH MARTYRS

General considerations on the phenomenon of Martyrdom

(a) Martyrdom, the most dramatic manifestation of the Faith in practice; supreme act of love in the Christian life. *Martyr* originally means *witness*. In this sense St. Peter used the term in his second recorded sermon in the *Acts*: "But the author of life you killed, whom God has raised from the dead; of which we are witnesses" (*Acts* iii, 15). Very early the term became reserved for those who testified to the Faith by giving their lives for it: witnesses even unto death.

(b) Prophesied by Christ. (Matt. xxiv, 9; John xv, 16-21; John xvi, 2-4.)

(c) Has actually occurred in the history of the Church on an average of once in ten years. Though not in itself constituting a mark or note of the Church, martyrdom enters into the mark of holiness, and is in fact the most striking and dramatic manifestation of it.

(d) "Vocation". Its mysterious nature. In the restricted sense, the call by the Church to the priesthood or to the professed religious life. In the wide sense, the call of God to the individual to the work which God wishes him or her to accomplish in life. In this sense every one has a vocation.

(e) In a special sense: The call to that most extreme manifestation of heroic sanctity—martyrdom: the giving of one's life for the Faith. "I have chosen you . . . one shall be taken, and one shall be left." In the following studies we consider the witness of four such heroes, one of them a heroine, belonging to our own land in penal days.

I

ST. THOMAS MORE

THE OUTSTANDING LAYMAN

The Man

The galaxy of the saints comprises, humanly speaking, all sorts of people: young and old, rich and poor, learned and unlearned, cloistered and in the world, hidden and famous. Thomas More stands out among the famous and the learned in the world.

His portrait (the three great portraits are by Dürer, Rubens and Holbein) shows us a face of great attraction: straight, slender nose and steadfast eyes, mobile, humorous mouth, with lips that uttered many a joke as well as many a prayer. A man of much personal charm, as his friend Erasmus testified.

As the face, so the mind. More was a scholar, both in Latin and English;

a man of letters. A family man, husband and father: he married a second time. A staunch friend and a "good companion". An ascetic also (witness his earlier days at Charterhouse). Above all, a saint and a martyr.

Over the door of a Lyons tea-shop in Searle Street, behind the Law Courts in the Strand, is to be seen the only public statue in London of Sir Thomas More. The shop is now closed, but the statue has survived the raids undamaged. It is somewhat less than lifesize, and the tablet beneath it bears the following inscription:

Sir Thomas More
some time
Lord High Chancellor
of England.

Martyred July 6th, 1535.

The Faithful Servant
both of God and the King.

The Martyr

1510. More was already famous. Under Sheriff of London. Honour after honour followed until 1529.

1529. Chancellor (following Wolsey). Supreme Judge.

1529-32. Clouds. Henry's encroachments. The attempted nullity of the marriage to Catherine of Aragon. The Royal Proclamation ordering the clergy to recognize the King as "Protector and Supreme Head of the Church of England". (This was the prelude to the Act of Supremacy of 1535.) This, More opposed; and thereby lost the royal favour. More resigned from office in 1532.

April 1534. The Tower. Poignant incidents: ill-health; the writing of his *Dialogue of Comfort against Tribulation*¹ and an unfinished treatise on the Passion; deprived of books and writing materials (owing to his having written to Bishop Fisher, who was martyred on 22 June), More contrived to write to his daughter Margaret on scraps of paper with charred wood.

1 July, 1535. More was indicted on a charge of high treason. Conviction was a foregone conclusion. He was found "Guilty". The penalty under English law was the disgraceful death at Tyburn Tree, the "deadly evergreen". This, however, was remitted by Henry (the only act of friendship and gratitude shown by the King to this great friend) and changed to beheading.

6 July. On Tower Hill. More went merrily to death. He arranged his beard out of the way of the axe—his beard had offended no one, he said.

Europe was aghast at the event. It was clear to Catholic Europe that More had died in defence of Papal Supremacy, as against the usurpation by an earthly king.

This is the story of a great loyalty and a great betrayal. Sir Thomas More had entertained no illusions concerning Henry: years earlier he had said

¹ "Never trouble thy mind for anything that shall happen to thee in this world," he wrote. "Nothing can come but what God wills."

to his son-in-law: "If my head should win him a castle in France, it would not fail to go." It is the story also of a base ingratitude of friend to friend.

It is four hundred years ago—yet it is no mere far-off story. It is the story of every Christian age—the story of martyrdom, which occurs regularly in the history of the Church, exemplifying the words of the Psalmist: "The kings of the earth stood up, and the princes gathered together, against the Lord and against his Christ" (Psalm ii).

II

ST. JOHN FISHER

THE OUTSTANDING BISHOP

The Man

Like his contemporary Sir Thomas More, Fisher was a scholar: Fellow of his College and Master of Michaelhouse, Cambridge. Later, after taking his Doctorate of Divinity, Vice-Chancellor of Cambridge University. It was under his guidance that Lady Margaret Beaufort founded the two chairs of Divinity at Oxford and Cambridge respectively: the "Lady Margaret" professorships which still exist, anglicanized.

Unlike More, Fisher was priest and bishop.

His portrait (by Holbein), like More's, depicts an engaging face with wide-set thoughtful eyes, firm but sensitive mouth, the lines of the thinker upon his brow.

Another parallel with More: Honours preceded the decline of the royal favour. Both of them suffered from Henry's characteristic—the characteristic of all tyrants—that when opposed the most loyal friends will be sacrificed.

The Martyr

Period 1529-1532. Fisher appeared in the Papal Legate's court on behalf of the Queen (Catherine of Aragon). There he startled his hearers by his declaration that, like John the Baptist, he was prepared to die for the indissolubility of marriage. Henry, to whom the statement was reported, was enraged. From this point began the royal disfavour, and the anger which Fisher did not fear.

November 1529. The King's encroachments—under the "Long Parliament". Such encroachments, Fisher warned the Upper House, would surely lead to the destruction of the Church in England. The Commons complained to the King that the bishop had disparaged Parliament—a "strange remonstrance", in the words of the Anglican scholar Dr. Gairdner.

Fisher was summoned before the King, who demanded an explanation. Upon receiving it, Henry expressed himself satisfied.

A year later. The royal encroachments continued. Fisher, together with the bishops of Bath and Ely, appealed to the Holy See. Henry issued

an edict forbidding such appeals, and the three bishops were arrested and imprisoned.

1531. Fisher has been released, and is present in Convocation. This was the occasion when the clergy were ordered to recognize the King as "Protector and Supreme Head of the Church of England". This Royal Proclamation (opposed by Sir Thomas More) was modified through Fisher's efforts by the addition of the words, "so far as God's law permits".

Dramatic interlude. A few days later it would appear that an attempt was made on Fisher's life. Food served to the bishop's household was poisoned—two of the bishop's servants actually died—though the bishop had not partaken of it. By the King's command, apparently to disarm suspicion, poisoning was made high treason by a special statute.

May 1532. Events moved quickly. Sir Thomas More resigned his Chancellorship, and in the following month Fisher preached publicly against Henry's divorce.

January 1533. Henry's "marriage" with Anne Boleyn. Cranmer was consecrated Archbishop of Canterbury (in succession to Archbishop Warham, who had died in August). A week later Bishop Fisher was again arrested; but he was released a week later: the arrest had evidently been made to prevent his opposing Cranmer's sentence of divorce against Catherine.

March 1534. Fisher was arrested a third time—on the grounds of complicity in the alleged revelations of Elizabeth Barton, named the Holy Maid of Kent. Then once again he was released, this time on payment of a fine of £300.

26 April, 1534. Fisher was imprisoned for the fourth time. On this occasion in the Tower of London. The charge was "misprision of treason"—on his refusal to acknowledge the issue of Henry and Anne Boleyn as legitimate heirs to the throne.

7 May, 1535. Pope Paul III, recently elected, created Fisher a Cardinal. The effect on the King was the reverse of what the Pope had evidently hoped for: Henry forbade the Cardinal's hat to be brought into England—he declared he would send the Cardinal's head to Rome for it instead.

17 June, 1535. Fisher arraigned on a charge of treason; found "Guilty" and condemned to the disgraceful death of Tyburn. This—as in More's case—was changed; and John Cardinal Fisher was beheaded on Tower Hill.

If Sir Thomas More went merrily to death, Cardinal Fisher went calmly and courageously. Sacrilegious hands stripped the headless body and later threw it into a grave in a churchyard in Barking (though two weeks later it was transferred and placed beside the body of Sir Thomas More in the church of St. Peter ad Vincula by the Tower).

What can we learn from this story of fearless heroism?

As in the case of More, the lesson of following unflinchingly the truth when we see it. This applies to any and every doctrine of the Faith—from the Godhead of Christ to the indissolubility of consummated Christian marriage, from the Virginity of Our Lady to the Primacy of Peter and his successors.

As More stands out pre-eminently among the Laity, so Fisher among the

clergy and the hierarchy. Compare the attitude of the Elizabethan hierarchy in 1559: only one bishop—Kitchen of Llandaff—gave in to the Queen; the others were deposed, and died either in prison or in exile. There were other clergy in Henry's reign who acted as Fisher did, notably the Carthusian martyrs, headed by Blessed John Hoghton. Whether we are among the clergy or the laity, the lesson is there for us to learn.

III

BLESSED CUTHBERT MAYNE

PROTO-MARTYR OF THE SEMINARIES

Among the heroic army for the Faith composed of the priests—more than six hundred in all—who came to England from the Continent in penal times, Cuthbert Mayne stands out with the distinction of being the first, chronologically, to suffer martyrdom. He is the proto-martyr of the English seminaries abroad.

A Devonshire man, born at Youlston, near Barnstaple; baptized on 20 March, 1543 or 1544. But Cuthbert was brought up as a non-Catholic; for his uncle was a schismatical priest. Furthermore, Cuthbert Mayne took Anglican Orders at the early age of eighteen or nineteen, took his degree of Master of Arts some half-dozen years later at St. John's College, Oxford, and became Chaplain there. His Oxford days led to his acquaintance with various Catholics—a momentous result that laid the train for his call to the fullness of the Faith and to martyrdom. These Oxford friends included that most romantic figure among the English martyrs, Edmund Campion. And Cuthbert Mayne's known Catholic tendencies resulted in the wrath of the Bishop of London, who sent a pursuivant to arrest Mayne and others. Mayne was warned by Thomas Ford (afterwards Blessed) and escaped *via* Cornwall to Douai.

From Douai dates Cuthbert Mayne's Catholic life. He was received into the Church there, and there was ordained priest in the year 1575. In April of the following year he left Douai for the perilous English mission, accompanied by Fr. John Payne (afterwards Blessed). Cuthbert Mayne took up residence at Golden in Cornwall, in the house of the future Confessor Thomas Tregian, who himself was imprisoned and deprived of his property in consequence. At this house occurred the tragic event of Cuthbert Mayne's arrest—on 8 June, 1577; and the High Sheriff, Grenville, was knighted as a reward for the capture.

After harsh imprisonment the trial resulted in the almost inevitable verdict of "Guilty"—despite the fact that one of the judges relented. This judge—Jeffries by name—changed his opinion after the sentence and even sent a report to the Privy Council. The latter submitted the case to the entire Bench of Judges; and they were divided in opinion. Yet the Council, evidently swayed by policy, ordered the execution.

Not only that. The execution was enacted in the public Market Square, in the town of Launceston in Cornwall. It was the custom to carry out

executions on the "Gallows green" in the precincts of the Castle. (The trial had taken place there, and Cuthbert Mayne had defended his case for some eight hours.) But Cuthbert Mayne was a priest; and in this departure from custom we may read the desire to make a public example of him.

If you visit the country town of Launceston, in the county of Cornwall, you will see there the original document styled the *Inspecimus*. It is a parchment measuring some three feet square, and contains the lengthy list of the charges arraigned against the martyr, and has the great seal appended. It is preserved in the delightfully attractive parish church of SS. John Fisher, Thomas More and the English Martyrs, which is served by the Canons Regular of the Lateran. The church houses the National Shrine of Blessed Cuthbert Mayne. A major relic of the martyr is there; but the chief relic—an almost entire cranium, showing the mark of the pike which pierced it—is preserved at the Carmelite Convent at Lanherne, Cornwall. An annual pilgrimage is made in honour of the martyr in June.

IV

BLESSED ANNE LINE

CONVERT WOMAN MARTYR

Her charitable work at Fr. John Gerard's House of Refuge for priests in London, in Elizabethan penal days, is pictured in one of the stained-glass windows of the Martyrs' Chapel at Tyburn Convent; her portrait we recall seeing in a lifesize panel of a reredos of the English Martyrs in a North-country church—which depicts a beautiful face, sweet yet strong, and indicative of the character which must have been hers.

She is one of the Tyburn martyrs. There were one hundred and four in all, during the period 1535-1681. She gained the crown of martyrdom on the same day as two priest martyrs: a Benedictine, Fr. Mark Barkworth; and a Jesuit, Fr. Roger Filcock. She was the first of the three to suffer martyrdom, on the cold and snowy morning of 27 February, 1601.

She was a native of the celebrated country town of Dunmow, Essex; her father a keen Calvinist, who disinherited Anne and her brother when they became Catholics. She married Roger Line, also a convert; but their blessed union was short-lived; Roger was arrested for his attendance at Mass, imprisoned for a short period and then exiled to Flanders. There he died in the year 1594.

Fr. John Gerard, S.J., had established in London a house of refuge for priests; and Mrs. Anne Line was given charge of it. In 1597 Father Gerard made his escape from the Tower of London. (He, despite a life of perilous adventure for the Faith, imprisonment and torture, escaped actual martyrdom: he became spiritual director of the English College in Rome.) Mrs. Line's assistance had been suspected by the authorities; she therefore moved to another house, making it a rallying-point for Catholics.

Candlemas Day, 1601. Another Jesuit—Fr. Francis Page (he, too,

suffered at Tyburn the following year)—was about to celebrate Mass in Mrs. Line's house. Suddenly the pursuivants broke in. Fr. Page unvested swiftly; but the altar, prepared for Mass, provided the evidence for Mrs. Line's arrest.

The Old Bailey, 26 February, 1601. Indicted on the charge of harbouring a priest (though this could not be proved), there followed the practically inevitable verdict "Guilty". The crown of martyrdom followed swiftly. The very next day Anne Line was led to the "deadly evergreen" of Tyburn.

On the martyrs' walk the Benedictine sang, as he and his fellow priest and the heroic widow went to Tyburn. And as he and Fr. Filcock (an old friend of Mrs. Line and her frequent confessor) stood on the deadly gallows he sang *Hæc dies quam fecit Dominus*; and the Jesuit answered, *Et lætemur in ea*. This was the sequence to Anne Line's martyrdom, for she was the first martyr of the three. It was Fr. Filcock, too, who had uttered a prophetic statement shortly beforehand: "My mind tells me that we [his fellow priest and Mrs. Line] shall die together, who have so long lived together."

A tradition states that Mrs. Line had been granted a vision of Our Lord in the Blessed Sacrament, bearing His Cross and beckoning her to follow Him. Her desire for martyrdom had been thereby increased. At Tyburn she declared: "I am sentenced to death for harbouring a Catholic priest, and so far I am from repenting for having done so, that I wish with all my soul that where I have entertained one I could have entertained a thousand."

Intrepid woman of the Faith! *Mulier fortis et potens*! Worthy successor of Agnes, Anastasia, Felicitas, Perpetua, Cecilia and Susanna! Vitalizing example to Catholic women today and for ever! Unflinching follower of truth as soon as she saw it, untiring worker for her fellow sufferers, eminently practical, yet withal a mystic. Glorified in heaven, and also immortal in our memory, in that unique manifestation of the love of Christ—martyrdom.

Conclusion to the series

In our vocation we may not, in all probability we shall not, be called to the red martyrdom of blood. But we are each and all, as Christians, called to the white martyrdom of the Christian life, with its constant effort and self-sacrifice.

The Red Martyrdom for the specially chosen few; the White Martyrdom for each and all. The latter may gain immense assistance from the former; and at least as a general rule is an essential preface to the former. The preface we each must read and learn and act; it is the ordinary prelude to sanctity, whether or not we be called, under God's providence, to the crown of the martyrdom of blood.

W. J. RANDALL, C.M.S.

QUESTIONS AND ANSWERS

REGISTRATION OF BAPTISM

It is suggested that the solution given, 1942, XXII, p. 423, is incorrect, since it would mean that a baptismal certificate might be issued without the inclusion of the details of marriage, which would be against the purpose of canon 470, §2. There should be an entry in only one baptismal register, i.e. that of the place of baptism; the entry "in the books" of the parish of origin refers not to the baptismal register of the parish but to the "liber status animarum". (W. L.)

REPLY

Canon 777, §1: *Parochi debent nomina baptizatorum, mentione facta de ministro, parentibus ac patrinis, de loco ac die collati baptismi, in baptismali libro sedulo et sine ulla mora referre.*

Canon 1103, §2: *Præterea, ad normam can. 470, §2, parochus in libro quoque baptizatorum adnotet coniugem tali die in sua parocchia matrimonium contraxisse. Quod si coniux alibi baptizatus fuerit, matrimonii parochus notitiam initi contractus ad parochum baptismi . . . transmittat, ut matrimonium in baptizatorum librum referatur.*

S. C. de Disciplina Sacramentorum 29 June, 1941, n. 11 (b): *Quoties matrimonium initur a nupturientibus, quorum alteruter vel uterque ad aliam parocciam pertineat, parochus qui matrimonio adstitit, præter adscriptionem eiusdem in suo libro matrimoniorum, et, si ibi coniux fuerit baptizatus, etiam in calce actus baptismi, quæprimum de eodem celebrato commonefaciat parochos vel parochum loci baptismi amborum coniugum vel alterutrius. Hi autem receptas notitias transcribant ad normam can. 470, §2 in suis renatorum registis. . . .*

n. 11 (d): *Pervigilent vero ut baptismus fortassis extra parocciam originis collatus, præter quam in renatorum regesto parocchie vel ecclesie, baptismali fonte iure etiam cumulativo ad normam can. 774, §1 præditæ, ubi quis reapse eum suscepit, scripto item consignetur libris parocchie originis. Ad rem quam primum per parochum vel rectorem ecclesie collati baptismi tradendus est ad rectorem parocchie originis nuncius scriptus, qui fideliter omnia et singula elementa complectatur quæ ad baptismi actum rite faciendum iure (can. 777) requiruntur.*

(i) This small point is of some importance and we fully appreciate the objection made: the entry of baptism will be in two parochial baptismal registers, if our interpretation of the texts is correct, but the subsequent marriage of the party will probably be entered in only one. If, for the preliminary investigation of a marriage, the baptismal certificate is issued from the parish register which contains no additional mention of a previous marriage, the purpose of the law of canon 1103, §2, will be defeated. We agree, moreover, that one way of avoiding this difficulty is by securing the entry of baptism in one baptismal register only, namely that of the church where baptism was administered, and by making the entry now

required by the Instruction, 29 June, 1941, not in the baptismal register but in the "liber status animarum" of the parish of origin.

(ii) But we cannot agree that this is what the Instruction directs to be done. The parish priest of the place of baptism must send to the parish of origin "omnia et singula elementa quae ad baptismi actum rite conficiendum iure (can. 777) requiruntur", namely all the details which are required by the law of canon 777 for the proper completion of a baptismal record. "All the details" prescribed by canon 777, names of minister, parents, sponsors and the rest, are only required on the supposition that a complete legal record of baptism is to be entered in the baptismal register. How could all these points possibly be recorded in the "liber status animarum", and, even if it could be done, what useful purpose would be served? This book is of an impermanent character, constantly being changed with the shifting of the population, and is quite different from the other parochial registers; it is for this reason that canon 470, §3, does not require a copy to be sent annually to the episcopal curia.

Moreover, canon 778, which merely requires the parish of origin to be informed of baptism administered elsewhere, has the "liber status animarum" in view, whereas the Instruction cites canon 777, which is indubitably a description of what must be entered in the baptismal register. The whole purpose of the Instruction is not to perfect the pastor's knowledge of his flock, but to enjoin additional safeguards for the proof of freedom to marry, and in this respect the Instruction is an amplification of the law of the Code.

Now, what usually happens when a baptismal certificate is sought on the occasion of marriage? The request is addressed to the parish priest of the place of origin, since it is assumed that the person will have been baptized in this church. In the event of a baptism being administered elsewhere, there will be no indication of the place unless the law as formulated in this Instruction has been observed, and we believe its non-observance to be the commonest cause of failure to trace baptismal records.

We find, accordingly, in the English version of the Instruction printed in the *Ecclesiastical Review*, November 1941, p. 382, that the words "libris paroeciae originis" are translated, correctly we think, "in the Baptismal Register of the place of origin".

(iii) How then is the difficulty outlined in (i) to be avoided? A careful reading of the Instruction shows that the additional details, whether of marriage, subdiaconate, decree of nullity or any other relevant facts, are to be entered only in the baptismal register *of the place of baptism*. Thus, in n. 11 we read that the priest assisting at the marriage must enter it into his baptismal register "si ibi coniux fuerit baptizatus", or alternatively he must send the details of the marriage to the parish of baptism; the same point is noticed in art. 225, §1, of the Instruction for Diocesan Tribunals, 15 August, 1936, quoted in a footnote to n. 4 (c) of the present Instruction.

We must admit that multiplication of rules may, in practice, have an effect the reverse of what the legislator intends; the rules may by their complexity demand still further elucidations. In this instance, in order to avoid the difficulty created by two registers, it will be necessary to insist on receiving an extract from the register of the place of baptism, whenever the one received from the place of origin indicates that baptism was administered

elsewhere. The Instruction nowhere, so far as we can discover, directs this to be done, but it is implied in all those parts of the document which require that the additional entries shall be in the register of the place of baptism.

SUFFRAGES

What is the explanation of a statement which recently appeared in the Catholic press to the effect that the national patron, St. George, is always commemorated at Lauds on Sundays? (X.)

REPLY

Rubricae Generales Breviarii, XIV, 3 (ed. typica 1900): Commemorationes vero de Cruce, de sancta Maria, de sancto Joseph, de Apostolis, de Patrono et de Pace . . . dicuntur post orationem.

Addit. et Variat . . . ad normam Bullae "Divino Afflatu", VII, 2 (1911): Deinceps, quando facienda erunt Suffragia Sanctorum, unum tantum fiet Suffragium juxta formulam propositam in Ordinario novi Psalterii.

Those who recited Office before 1911 will remember the long series of Commemorations which had to be made on certain days according to the rubrics. Amongst them was that of the Patron of the place or country, according to local usage; in England this was St. George, and in some dioceses the local patron as well, as contained in the English Supplement of the Breviaries current before 1911.

A notable reform introduced by "Divino Afflatu" was the substitution of one Commemoration inclusive of all the saints mentioned in the older list, except that the titular of the Church replaced the Patron. In England, however, it was the rule for many dioceses to mention St. George and not the titular of the Church, a practice which was at variance with the common law. By a decree of 1 December, 1938, these variations were abrogated; cf. *CLERGY REVIEW*, 1939, XVII, p. 77, 168, 536.

The statement in the press may be referring to the rule existing before 1911, or to its modification in the years between 1911-1938, or even to a locality which, by indult, still continues the ancient practice. A summary explanation of the origin of these ancient commemorations may be read in Callewaert, *De Breviario Romano* (1939), p. 165.

"VOICE" IN DISTRIBUTING HOLY COMMUNION

In what tone of voice should a priest distributing Holy Communion say the words "Corpus Domini," etc? (A. W.)

REPLY

Ritus Celebr. Missam, X, 6: Sacerdos dicit *Misereatur vestri*, etc. Dicit *Ecce Agnus Dei*, etc. . . . Deinde dicit *Domine non sum dignus*, etc. . . simul dicens *Corpus Domini*, etc.

Rituale Romanum, Tit. iv, cap. ii, nn. 2-5: "dicit *Msiereatur vestri*, etc. . . . dicit clara voce *Ecce Agnus Dei*, etc. . . . Mox subdit *Domine non sum dignus*, etc. . . . dicit *Corpus Domini*, etc.

Though not expressly mentioned in the list, *Rubricae Generales*, n. xvi, which enumerates the parts of the Mass to be said "clara voce", we think it quite certain that all the above formulae are to be said in that voice. The Roman Ritual expressly directs it for one phrase and it appears from the wording of these rubrics that the same tone of voice is to be used throughout. The commentators we have consulted agree that this is correct. Thus O'Connell, *Celebration of Mass*, II, p. 159: "whilst saying aloud the words *Corpus Domini*, etc." Crogaert, *Caeremoniale*, *De Celebrante*, p. 277: "Tota haec formula *Corpus Domini*, etc., clara voce dici debet.

SECOND MASS INTENTION

A person asked a priest to apply Mass for his intention and gave him the usual stipend. Before Mass was said, another person asked the same priest to offer the second intention of the same Mass on his behalf and gave him a stipend for it. May the priest accept the second stipend and apply the second intention of the Mass for the second donor? (H. D.)

Canon 825: Nunquam licet. . . . 2. Eleemosynam recipere pro Missa quae alio titulo debetur et applicatur; 3. Duplicem eleemosynam pro eisdem Missae applicatione accipere.

Canon 828: Tot celebrandae et applicandae sunt Missae, quot stipendia etiam exigua data et accepta fuerint.

Alexander VII, *Prop. Damnata*. Denzinger, n. 1108: Duplicatum stipendium potest sacerdos pro eadem missa licite accipere, applicando petenti partem etiam specialissimam fructus ipsimet celebranti correspondentem, idque post decretum Urbani VIII.

(i) At certain periods in the past, when the law was not crystallized as it now is, a priest could accept more than one Mass offering: the whole notion of the Mass stipend as we now have it has developed from the practice, still referred to in some of the Secret prayers, of the faithful offering gifts at Mass.

We must exclude from our consideration the acceptance of two or more stipends in circumstances other than those which accompany the acceptance of an ordinary Mass offering of the amount fixed by diocesan law. Thus *Fontes*, n. 338, §10, and n. 4691, XVI, refer to "secundae oblationes" in cases where there is a co-celebration of the Holy Sacrifice by several priests; or the rules of a Religious Institute, whilst prohibiting the acceptance of Mass stipends, may permit offerings or alms other than those contemplated in canons 824 seq., as explained by Cappello, *De Sacramentis* (1938), p. 673, n. 47; or the "second" offering may be accepted, according to the terms of canon 825.4, not for the application of the ministerial fruit of the Mass, but for its celebration merely.

Obviously we exclude from this discussion a "second" intention in the sense that the celebrant, whilst accepting only one offering, intends the

ministerial fruit to be applied for a second purpose if, for any reason, the first is not operative.

Lastly, we must exclude the case where two or more offerings are together not in excess of the diocesan stipend, and the donors are willing that one Mass should satisfy them all collectively; in given conditions the practice may be tolerated even when the collective offering is in excess of the diocesan stipend, as explained in this journal, 1942, XXII, p. 81.

(ii) Leaving aside, for the moment, the question of accepting a second honorarium for a second intention, what meaning is to be given to this additional intention when a Mass is being applied under the rules of canons 824 seq.? It can mean, firstly, a "memento", either in the sense that the prayers are chosen, when the rubrics so permit, as an impetration for a special object; or in the sense that the priest intends to include others in the application of the ministerial fruit, in so far as it may be done without prejudice to the rights of the donor for whom the ministerial fruit is being in justice applied. Or it may refer, secondly, to that portion of the fruits of the Mass which are personal to the priest (*pro innumerabilibus peccatis, et offensionibus, et negligentis meis*), regarding which it is the common view that it is not communicable to others.

(iii) By accepting a stipend or offering for a second intention, as explained in (ii), it is our opinion that the celebrant violates the law of canons 825 and 828 and becomes liable to the sanctions of canon 2324. We have heard the opposite view maintained indeed, but, given the plain terms of the law and the severe penalties attached to its non-observance, it is for the proponents of this liberal view to justify it. For if a second offering may be accepted and justified, why not a third or a thirtieth?

CONFESSIONAL SEAL

An Anglican clergyman, who has not Sacred Orders, hears the confessions of his people regularly. They think, as they are taught to think, that their confessions and the absolutions which they receive are valid. Is the said clergyman bound by the sacramental seal?

REPLY

Canon 889, §1: *Sacramentale sigillum inviolabile est; quare caveat diligenter confessorius ne verbo aut signo aut alio quovis modo et quavis de causa prodatur aliquatenus peccatorem.*

§2: *Obligatione servandi sacramentale sigillum tenentur quoque interpretes alique omnes ad quos notitia confessionis quoquo modo pervenerit.*

Canon 2369, §1: *Confessarium qui sigillum sacramentale directe violare praesumpserit, manet excommunicatio specialissimo modo Sedi Apostolicae reservata . . .*

§2: *Quicumque praescriptum can. 889, §2, temere violaverit, pro reatu gravitate plectatur salutari poena, quae potest esse etiam excommunicatio.*

It is not in dispute that he is under the grave obligation of preserving a

natural, professional or committed secret. In addition, it seems to us, the secret in this case is the confessional secret in the strict sense of the term, and comes within the law of canon 889, a conclusion which is readily perceived when we remember that the seal exists even in cases when absolution is not given. For the confession of the penitent is a sacramental one, namely, made with a view to getting absolution, even though absolution is not received owing to the defect of orders or jurisdiction in the minister. "Confessio est sacramentalis, licet poenitens recedat sine absolutione quia indispositus; sufficit ut ipse se accusaverit in ordine ad absolutionem. Proinde confessio non est sacramentalis si fiat *scienter* laico vel sacerdote iurisdictione carenti."¹ Therefore the case is included under canon 889, §2, with the appropriate sanction of canon 2369, §2.

But it does not come within §1 of the canon, nor consequently does the graver sanction of canon 2369, §1, apply to the clergyman who directly violates the seal. For the word "confessarius", particularly when there is question of a sanction, must be taken in the strict sense, and only a priest validly ordained can be such. Thus, in explaining the censure of canon 2322, §1, incurred by one not in priestly orders presuming to hear confessions, Gougnard notes in *De Poenitentia* (1930), p. 358, that a direct violation of the seal in this instance is not liable to the penalty of canon 2369, §1, though gravely sinful and punishable under canon 2369, §2.

GLOVES

Is it correct for altar servers to wear white gloves, or for the laity to receive the sacraments with gloved hands? (R.)

REPLY

Amongst the sacred ministers and others assisting on the sanctuary, the only one entitled to wear gloves, as an ornament or vestment, is the bishop on the occasions when their use is directed by the rubrics. It is certainly incorrect for altar servers to wear gloves, girdles, capes, skull-caps or any other ornament beyond cassock and surplice; they take the place of clerics and are vested accordingly.

As regards the laity, it is incorrect to approach the sacraments with gloved hands, not precisely because gloves are an ornament or vestment, but because social etiquette regards the ungloved hand as a mark of respect in the presence of a superior. The rule should, therefore, be observed, not only when receiving the sacraments, but on every occasion when the laity take part in some divine service.

E. J. M.

¹ Cappello, *De Censuris*, 1925, §190.

BOOK REVIEWS

The Nature of Belief. By F. R. Tennant. The Christian Challenge Series, Pp. 117. (The Centenary Press. 5s.)

DR. TENNANT'S estimate of the certainty which can attach to religious beliefs is conditioned by his general theory of knowledge, a theory which restricts certainty almost entirely to the pure sciences, to those sciences, that is, in which the data are posited *by* us rather than *for* us. The whole range of empirical or inductive science is thus shown to possess nothing more than a high degree of probability, resting, as Dr. Tennant conceives it to rest, upon an act of faith made by the investigator in the regularity of nature. Buoyed up by a natural instinct which makes him confident that the universe, with all its appearance of uniformity, will not "let him down", the scientist acts upon the supposition that the laws of nature are a safe guide. "Had not man trusted the regularity of Nature while as yet it was unknown or unverified, the unseen but hoped-for truth would never have been substantiated." Faith is described as "an outcome of the inborn propensity to self-conservation and self-betterment which is a part of human nature", and, translated to the realm of religion, it is a natural instinct which leads man to suppose and postulate the unseen, to treat supersensible objects as though they were real and then to act accordingly. Religious faith differs, however, from the faith of the scientist in that its verification does not consist in its tallying with external facts; it lies only in the circumstance of being fruitful for moral and religious life. Faith, thus understood as an attitude of mind, is seen to differ from religious belief, which is the assent given to statements of the religious or supersensible order, an assent whose objective value is to be judged on exactly the same grounds as that of the inductive researcher. So far as it presupposes historical data it may be said to be based upon probability of sufficiently high degree to render it reasonable; it is, however, presumably subject to revision as historical science progresses. Religious assent based upon authority rests ultimately upon the Scriptures, and since the Anglican Church has now discarded belief in their inerrancy, Christian belief will be true in the measure in which these are found to conform to the results of historical, critical, and scientific investigation. Religious belief, so far as it is legitimate, cannot be the outcome of a free volition. The doctrine that religious belief is a matter of voluntary choice would appear to be erroneous, being "generally due to confusion of willing with other kinds of conation, and of believing with acts other than believing pure and simple".

Dr. Tennant has much that is useful on the legitimacy and usefulness of a definite religious education for the young, on the distinction between natural theology and revealed religion, on the insufficiency of religious experience as a primary criterion of truth, and other points upon which the Catholic will find himself in agreement with the author. But the above synopsis of his findings, though admittedly incomplete, suffices to show that his view of faith and religious belief has little or nothing in common with the teaching of the Vatican Council.

G. D. S.

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Catechism at Early Mass. By the Rev. F. H. Drinkwater. Pp. 124. (Burns Oates. 3s. 6d.)

THE numerous priests who have found Fr. Drinkwater's Sermon Notes of practical help in their pulpit work will be grateful for his new collection of Instruction-notes for use at the Early Masses—even when the time available for speaking is only three or four minutes. Here is an example of the amount of materia supplied by the author in dealing with one Catechism question:

"What is mortal sin? Mortal sin is a grievous offence against God.

1. We come now to our personal sins; they are mortal or venial.
2. We call them both 'sins', but the two things are totally different. Think of midsummer sunshine (state of grace); cloudy afternoon (deliberate venial sin); pitch-dark midnight (mortal sin).
3. 'Grievous offence against God.' The three conditions: (a) A really grave matter. (b) Knowledge that it is sinful. (c) Consent of the will.
4. Mortal and venial; an easy distinction in theory. Not always so easy in practice, because people are so clever at self-deception.
5. Don't worry too much about that borderline; rather keep far away from it on principle."

Very little reflection will be required to expand these hundred words into a useful sermonette. Only essential points are mentioned, but they are essential; and in this lies the value of the book. If these notes are used for normal congregations of our people, most of whom will never have opened a Catechism since childhood, early impressions will be reawakened, and a firmer grasp will be given to the Faith that forces the most casual Catholic still to attend Sunday Mass, despite his deficient instruction.

L. T. H.

This War is the Passion. By Frances Caryll Houselander. Pp. ix + 134. (Sheed & Ward. 6s.)

MISS HOUSELANDER has, so to say, given us a new kind of war book. It is a book of spirituality in the crisis of the war. She sets out her theme at once: "Because (Jesus Christ) has made us 'other Christs', because His life continues in each one of us, there is nothing that any one of us can suffer which is not the Passion He suffered. Our redemption, although it was achieved completely by Our Lord, does, by a special loving mercy of His, go on in us. It is one unbroken act which goes on in the mystical body of Christ on earth, which we are."

Miss Houselander has grasped the inner significance of the doctrine of the Mystical Body. It is a living, dynamic truth in her mind; and the purpose of her book is to make it a living principle with others, so that they may be able to see Christ everywhere and reproduce His states in their personal lives of suffering and in the service of their fellow-sufferers. She faces the special problems of our times—discouragement, weariness, mental unrest, the mystery of this world tragedy if there be an overruling Providence, and she offers a solution to them—the only true solution, if men would see aright—in the light of her central principle that our life is called upon to be the suffering of Christ in His members.

The style is somewhat jerky, indicating that the book was written in haste and under the trying circumstances of the London blitz. But the book maintains a high level of thought, with every now and then a brilliant flash of spiritual wisdom, or a gentle gleam of tender insight and sympathy. She does not always round off her thoughts with the precision dear to the theologian; but a theologian, writing the book with all the careful distinctions which years of training have made connatural to him, would probably lose the simplicity and directness and sense of reality which characterize Miss Houselander. The book has been a best-seller in America. It fully deserves all the popularity it has enjoyed.

J. CARTMELL.

CORRESPONDENCE

CARDINAL HINSLEY

A "Venerabile" Priest writes:

Have you space for a note on the obituaries of the late Cardinal Hinsley? It is always a bit distressing when a figure of repute is praised in terms that do not express reality. For one thing, it is impolite, since respect should breed precision. Again, this unreality, being unsupported by facts and their subsequent developments, causes interest in the subject to decline with an abrupt rapidity. There is no quicker way of obliterating the memory of a deserving personality than the method of fictitious praise.

Monsignor Elwes' recent article in the *CLERGY REVIEW* resides chiefly in considerations of the Cardinal's piety, and abstains modestly from all ambitious assessments. For this his readers will be grateful. It is to other articles here and there that I refer, and not to his.

What, for instance, is the point of saying that Cardinal Hinsley was the greatest English Cardinal since Wolsey? Since it is no compliment to compare a contemporary Prince of the Church with anyone so frail in character as Wolsey, it can only mean that the late Cardinal was politically comparable to Wolsey. But, one feels, thank God it is not so. Wolsey's political action was not only a disaster for us all in many ways, but also a form of interference that blurred the distinction between Church and State and the harmony that should mark the relations of the two societies. The late Cardinal had a noonday clarity about such things, so that any unconsidered remark his impulsive nature may have given birth to now and then amounted to no more than a negligible blemish in a high discretion that worked much benefit to both Church and (inevitably) State. The pedestrianism that is in historical perspective, moreover, may prove too much for an agility of praise which jumps across such personalities as a Newman or a Manning.

Again, the delineation of a human being's character is a very hard thing to do. It requires the same sort of skill in letters as does expert draughtsmanship in graphic art. To seize on an obvious characteristic and draw no more than that is even more inadequate than caricature; it is grotesque. In confining themselves to the robust and valuable Yorkshire quality of the

late Cardinal, to the exclusion of things equally remarkable, some eulogists have served neither him nor their own art with distinction.

It is no intention of mine to attempt here the delineation of which I speak. But I would balance the lop-sided sketch we have been given by just one detail. Though it is many years since I last saw the Cardinal, I had every opportunity in bygone days to appreciate his temperament and character.

He had a quality that was just as pronounced as it was in contrast with his Yorkshire way; something less reminiscent of York than of Cork, and of the gift a stone in a castle of that county is alleged to give. For the late Cardinal not only was, but, which is quite a different thing, knew how to be extremely charming and attractive. That gift he used with exalted single-mindedness for the increase of Christ; for he did indeed fulfil with great distinction the Gregorian principle of pleasing men in the way one ought to please them. More than once I have seen that gift deliberately in action, and it seemed obvious enough to me that he received it from the Miss Ryan whom his father married. No doubt too we are indebted to her derivatively for greater things than that.

I remember him once telling me that he had an Irish mother. He imparted that information as if it were a matter for some reticence, for he was always rather Irish-shy. That was because he had an abiding fear of the association of the idea of Irishry with lack of English *pietas*; and we all know how, as an English Cardinal, he excelled in patriotism at a time when that part of the virtue of justice, obligatory at all times, was of towering importance.

Though Irish-born myself, it never occurred to me to criticize him for the diffidence he had in this direction. I have never been able to criticize any man's policy except in the light of his sanctity, for the holier men are the less are others competent to judge their human policies. And there is no doubt but that the hinge on which his whole life turned was a sanctity as a priest which manifested itself in a consuming zeal for the House of God. The Spirit has His own way of guiding such men in human things. Incidentally, though this zeal proved him to be, when encountering any stumps that stood in the way of what seemed good to him, an invariably swift bowler, no man could be more disarmingly humble in expressing regret for a little accidental leg theory on odd occasions.

Someone will write his life one day, and it is no harm for those who knew him to make a contribution, however modest, to the task of his biographer. Nor is it ever any harm to establish a point of reality and truth.

DOES GOD CAUSE ANY EVIL?

(THE CLERGY REVIEW, Vol. XXIII, pp. 255-263)

"Non Ignarus Mali" writes:

The thesis of the above article appears to imply that, unless we admit God to be the indirect cause of physical evils, i.e. of those lapses from natural perfection which are the necessary consequence of the laws of

nature, we shall be forced to admit that God is not the Author of nature. But are we not also involved in a dilemma? For if God *is* the cause of physical evils, we are faced with the apparently impossible position that the source of good is also the source of evil.

G. D. S. replies:

I freely accept the implication of my thesis. I do not see how we can logically admit God to be the Author of nature unless we admit also that He is the cause (*per accidens*) of the physical evils which are the necessary outcome of the natural order. As for the dilemma, I find that I can rest with perfect comfort upon both horns. The position that the source of good is also the source of evil, far from being inherently impossible, seems to be a metaphysical necessity. By this I mean, not that the good must necessarily cause evil, but that, if the presence of evil is once established, it follows logically that it must have been caused (indirectly) by the good. The reason is not far to seek. Evil can only be in a good thing, and therefore if there is an evil there must be at least a good thing in which that evil exists—and of that good thing only the good can be the cause. This, in a slightly different form, is St. Thomas' famous argument from the existence of evil to the existence of God. "Boethius," he writes (*Contra Gentes*, III, 71), "introduces a philosopher who asks the question: If God exists, where does evil come from? But the philosopher should really have argued the other way round: If evil exists, then God must exist. For there would be no evil unless there were an order of good, of which evil is the deprivation; but there would be no order of good if God did not exist."

Moreover, the physical evil of decay, with which the article in question was principally concerned, is a deprivation consequent upon the presence of a supervening good, and of this good, in turn, only the good can be the direct cause. Nor does the causation of such evil necessarily imply any imperfection in the cause of it. Indeed, the more perfect the cause the more complete will be the decay which it incidentally causes. "Malum in re aliqua . . . causatur ex virtute vel perfectione agentis, quando ad formam intentam ab agente sequitur ex necessitate alterius formae privatio; sicut ad formam ignis sequitur privatio formae aeris, vel aquae. Sicut ergo, quanto ignis fuerit perfectior in virtute, tanto perfectius imprimit formam suam, ita etiam tanto perfectius corrumpit contrarium" (*Summa Theol.* I, q. 49, art. 1).

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